

VEDIC WISDOM

**Selected Verses from the Vedas for
Material Gain and Spiritual Happiness**

J.M. Mehta

ओ३म् भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो योनः प्रचोदयात्।



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Preface

The VEDAS are the fountain head of all ancient Indian philosophical thought, tradition and practices. The four Vedas contain all true knowledge in seed form. It is, therefore, desirable that all human beings should study them to take full advantage of this essential knowledge which can act as a light-source in this long voyage of the vast ocean of human life.

The four Vedas contain over 20,000 Mantras, Verses wrapped in the mystery of an ancient language, which though perfect, yet are beyond the grasp of the general public. The study of the Vedas is, therefore, difficult for an average Indian, even though, he may profess faith in them and hold them in high esteem. Some English and Hindi translations of the Vedas are available, but they are very voluminous and not many people have time and inclination to study them.

Keeping in view the above dilemma, the author has selected around 150 Vedic Mantras with a view to propagate some of the cardinal truths contained in these holy scriptures. These selected verses represent only a few drops from the ocean of Vedic knowledge and literature. However, they cover main, important and popular themes beneficial to human life.

It is hoped that with the publication of this handy volume, the overall meaning and the message contained in selected Vedic verses will spread among the general reader who might be ignorant of this divine knowledge.

Only 'a' has been taken from Scriptural Transliteration for longer 'a' sound to write the mantras. The rest is as written in government papers, newspapers, magazines and general books.

- J.M. Mehta

Famous Vedic Prayers

(1) ओ३म् असतो मा सद्गमय!
तमसो मा ज्योतिर्गमय!
मृत्योर्मा॒मृतगमय!

*Om āsa॒to mā sād gāma॒ya,
Tāmsō mā jyōtīr gāma॒ya,
Mr̥tyor mā, amṛtām gāma॒y.*

हे परमात्मा! आप हमें असत्य से हटाकर सत्य मार्ग पर लाइए।
अंधकार से प्रकाश की ओर ले जाएँ, मृत्यु से अमृत की ओर ले चलें।

*O' Lord, Lead me from the unreal to the real
Lead me from darkness (ignorance) to light
Lead from death to immortality.*



(2) सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामया।
सर्वे भद्राणिपश्यन्तु मा कश्चिद् दुःखभाग्भवेत्॥

*Sarve bhāva॑ntu sukhi॑nā, sarve Sa॑ntu nirāmyā;
Sarve bhadr॑ni pashya॑ntu mā kashchid॑ dukh
bhāga॑bhāvet.*

हे परमात्मा! इस संसार में सभी प्राणी सुखी रहें।
सब नीरोग रहें। सबका कल्याण हो।
इस संसार में कोई दुखी न हो॥

O' Lord, Let all Beings in this world be happy, be healthy,
be full of bliss and no one should be in pain.



(3) सहनावतु सहनौ भुनक्तु, सहवीर्यं करवावहै।
तेजस्विनार्वार्धीतमस्तु मा विदूषा वहै॥

*Sahnāvātū sahnau bhunaktū sahāvīryam
kāvāvāhai;
Tejasvinārvādadhītamastu mā vidoosha wahai.*

हे परमात्मन! हम मिल कर अपनी रक्षा करें,
हम सब वस्तुओं का मिल कर उपभोग करें।
हम मिलकर पुरुषार्थ करें, हमारा अध्ययन तेजस्वी हो,
हम परस्पर द्वेष न करें।

O' God, Let us all unite and protect ourselves.
Let us render service to others and let our studies be beneficial
Let there be no hatred among us.



(4) त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव
त्वमेव विद्या द्रविणं त्वमेव,
त्वमेव सर्वं मम देव देवम॥

*Tvameva mātā cha pitā tvameva,
Tvameva bandhusa sakhā tvameva,
Tvameva vidyā dravidam tvameva,
Tvameva sarvām mām deva devām.*

हे परमात्मन्, आप ही हमारे माता-पिता हैं,
आप ही हमारे भाई और मित्र हैं।
विद्या और धनवैभव भी आप ही हैं।
आप ही हमारे सर्वस्व और पूजनीय देव हैं।

O' Lord, you are our mother and father.
You are our brother and friend.
You are knowledge and wealth,
You are everything to us, O' Supreme Lord.



Gayatri Mantra

ओ३म् भूर्भुवः स्वः। तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्।

*Om bhur bhuvah svah, tat-savitur-varenyam
bhargo devasya dhimahi
Dhiyo yo nah prachodayat*

Poetical English Rendering of Gayatri Mantra

ओ३म् सर्वरक्षक, प्राणों के प्राण, दुख विनाशक, सुख-स्वरूप,
संसार के उत्पादक, सर्वप्रेरक, प्रकाश स्वरूप, वरण करने योग्य,
सर्वश्रेष्ठ, पापनाशक, शुद्ध ज्ञान को हम धारण करें, हे परमात्मा!
आप हमारी बुद्धि को शुभ कर्मों में प्रेरित करें।

*Creator of the world of existence art thou.
Lord of inhabitants of plains and hills art thou.
Crown of all light furnishing objects art thou.
Almighty! Grant us the light of discernment.
To the intellectual eye with thy shining enlightenment.*



ओ३म् विश्वानि देव सवितुर्दुरितानी परासुव।
यद् भद्रं तन्न आसुव॥

*Aum vishwāni deva saviturduritanī parāsuva;
Yad bhadram tanna ā suva.*

हे सकल जगत् के उत्पत्तिकर्ता, समस्त ऐश्वर्य युक्त
शुद्ध स्वरूप, सब सुखों के दाता परमेश्वर!
आप कृपा करके हमारे सम्पूर्ण दुर्गुण, दुर्व्यसन और दुःखों को दूर
कीजिए। जो कल्याणकारक गुण, कर्म, स्वभाव और पदार्थ हैं,
वह हमें प्रदान कीजिए।

O' Creator of the universe, all powerful and pure,
Giver of all happiness, please keep us free from all evil tendencies
and practices and cast away all miseries from our life.
Bless us with benevolent qualities, actions and nature!



ओ३म् समानी व आकूतिः समाना हृदयानि वः।

समानमस्तु वो मनो यथावः सु सुसहासति॥

Om samāāni vā ākūti, samāna hṛidyāni, vā.

Samānamastu vo mano yathā vā susāhasati

हम सब लोगों का संकल्प एक हो। सबके हृदय के भाव एक
समान हो। सब के मन एक प्रकार के विचार करने वालें हो। सब
लोग संगठित होकर उत्तम कार्य पूर्ण करें।

*Let our aim be common and our hearts of one accord. And all of us
be of one mind so that we may live well together!*



ओ३म् शन्नो देवीरर्भिष्ट्य् आपो भवन्तु पीतये।

शंयारभि स्रवन्तु नः।

Aum shanno devirābhishṭyā āpobhavanṭu peetāye;

Shanyārbbhi sravanṭu naḥ.

सर्व प्रकाशक और सर्व व्यापक ईश्वर इच्छित फल और आनन्द
प्राप्ति के लिए कल्याणकारी हो और हम पर सुख की वृष्टि करें।

*May the all pervading, God, source of all light be merciful in
granting our desired boons, bliss and bestow happiness upon us.*



The First Mantra

ओ३म् अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्
होतारं रत्नधातमम्॥

*Om agnimeede purohitam yagyasya devamritvijam;
hotaram ratnadhātāmam.*

*'I glorify God, the Self-effulgent, who is upholder of the universe
from eternity, the illuminator of all activity and the Only Object
of adoration in all seasons, the Most Bounteous and the Greatest
Giver of splendid wealth.'*

Rig Veda 1:1:1

We begin this book with the First Mantra of Rig Veda, the first book in the library of mankind. It is very significant that it begins with the name of God and describes his attributes. Agni is one of the names of One Adorable God, who has numerous names, based upon his various attributes. He is Brahma (The Supreme Being), he is Agni-the all knowing, He is Indra-the Omnipotent, He is Diva-the shining one, and so on. Though He is One Unitary Being, they speak of Him in various ways:

He is the Controller and the Creator of the universe from eternity. We should all worship One Adorable God.



Invocation God

ओ३म् विश्वानि देव सवितर्दुरितानि परासुव।
यद् भद्रं तन्न आसुव।

*Aum vishwani deva savitarduritanī parāḥ suva,
yad bhadram tanna ā suva.*

*'O Lord the Creator of the universe (and source of all great powers),
be gracious, we beseech Disperser of true happiness), be gracious, we
beseech Thee to dispel all our miseries (views and evil propensities)
and to bestow upon us what is good (such as virtuous tendencies,
inclinations to do benevolent deeds, and a righteous disposition.)'*

Yajur Veda 30:3

This is one of the most famous Vedic verses which contains universal prayer. We pray to God to remove all our vices, dispel all our miseries and grant us all that is good and righteous. This is a prayer which is suitable for all mankind without any distinction of caste, creed, race or country. What a wonderful heaven of peace and prosperity this world would be if all human beings are blessed with good habits, perform good deeds and are free from vices, evil deeds and miseries of all kinds. May we attain all that is beneficial. This is possible only by the grace of God, but we have to first equip ourselves with necessary qualifications.



God of All Things

*‘The One has encompassed all.
From Heaven to Earth
Which possesses all things
To Him, I offer my worship.’*

Atharva Veda- 1:32



Homage to God

*‘Homage to Him, who presides over all things,
That which was and that which shall be;
To whom alone belongs the heaven,
To that all powerful Brahman, our homage!’*

Atharva Veda- X:8

We should offer worship to the Only One God, who pervades all: here, there and everywhere. What is visible is all his manifestation, and what is not is all his hidden mystery.

God is the Controller of all things, moving and not moving, animate and inanimate. He knows everything of the past, the present and the future. From Heaven to Earth, He is the LORD of all things. We should pay our homage to God of the Universe.



Grace of God

भवा नो अग्ने सुमना उपेतो सखेव सख्ये पितरेव साधुः।

*Bhāvā no agne sumānā upetau sakhēva sakhye
pitārevā sādhuḥ.*

'Be gracious. O Lord to our approach,
Kindly as a friend or a father or a mother.'



Liberal Lord

स्तोतुर्दुरोणे सुभगस्य रेवत्सूत्रा करस्ना दधिषे वपूषि।

*Stotuh-durone subhaga sya revat-sriptra karasna
dadhise vapushi.*

*'Grant us your treasure, O liberal Lord, rich
as you are when brightly enkindled.
Writ your shining arms and flickering shapes
convey it to the home of your blessed singer.'*

Rig Veda III:18

Man should sing in praise of God and his grace and blessings. God is all Bountiful and His treasure is unlimited. He is liberal and his wealth is spread throughout. In order to attract God's grace' one must first enkindle true love of God in one's heart and sing His praises with true devotion.



Universal Lord

आ दैव्यानि व्रता चिकित्वा ना मानुषस्य जनस्य जन्म।

*Ā daivāāni vṛatā chikīṭvānā mānuṣhasya
janāsya janma.*

*'He is there for man', even in the stone,
He is there in the middle of the house;
He is One Universal Lord in the whole creation.'*
Rig Veda- 1:70:2

The concept of One Universal Lord in the whole creation is vividly apparent in the above verse. He is all pervading; here, there and everywhere. Agni which is symbolic of God is there even in a stone. Whatever is visible is His manifestation and what is hidden is also pervaded by Him. He can be felt, and realised by deep concentration, complete faith, total surrender and utmost devotion.



Unity in Diversity

एक एवाग्निर्बहुधा समिद्धि एकः सूर्यो विश्वमनु प्रभूतः।
एकैवोषाः सर्वमिदं विभात्येकं वा इदं वि बभूव सर्वम्॥

*Yeka yeva-agnih-bahudhā samiddhi yekah
suryo vishwa-manu prabhootah;
Yekaiva-vshah sarvam-idam vibhatyekam
wā idam vibabhoota sarvam.*

*'Look unity in diversity.
See same Divine form,
Appearing in multi forms,*

*.....
Kindles in different forms, the universal flame is One...'*

Rig Veda 8:58:2

It is the same Universal Spirit present in all different forms. He is all-pervading; appearing in separate objects, all around. The above verse conveys the idea of unity amidst diversity. It is the same universal luminous light which is reflected in the Sun, the Moon, the Stars and all other fames of fire and light.

God is One and same in all creation. He is God of All Things.



Peace

‘Give to us the peace that Hears the Truth afar.’

Rig Veda- 7:16:8

Human beings are so engrossed in the mundane affairs that they have no time and capacity to listen to the voice of God. The voice of higher consciousness is always there but no one understands the eternal truth. Man listens to his Own ego or the clamour around him and in that noise of hustle and bustle, he pays no attention to the ever present voice of Eternity. He can hear that voice only when he attains inner poise and his ever fluctuating mind rests in complete peace and inner harmony. God responds to the call of the pure and peaceful soul. The above verse is a prayer to grant that rare peace in which the voice of Truth can be heard.



Divine Peace

शर्मन्त्याम तव सप्रथमस्तमेऽग्ने सख्ये मा रिषमा वयं तव।

*Sharmantśyām tava sapratham-astame-agne sakhye
mā riṣhāmā vāyam tava.*

*'Far away and extending wide is the peace of thy
beatitude; may that be the home of our abiding!'*

Rig Veda- 1:94:13

The routine of everyday life, its pleasure and pain, bring forth excitement and there is hardly any moment of real peace! Compared to this, the divine bliss which spreads far and wide is undisturbed and inviolable. The worldly peace, if any, is transient and fleeting whereas the divine peace is eternal and without any disturbances. Man yearns for the divine peace and prays that the same should be ever present with him and not be a passing experience.



Path to Success

*‘Constant hardwork and Steadfastness
Are essential tools for success
The Supreme Lord bestows these blessings
Upon such people.’*

Rig Veda- 4:33:13

There are numerous verses in the Vedas which extol hardwork with diligence. The constant practice is essential for success in all spheres of work. Some people work by fits and starts and then they complain if they are not successful. One has to climb through all the steps of a ladder or a staircase to reach the top. Those who get disheartened after taking a few steps only do not achieve success. The blessings of the Lord are showered only upon those who make constant efforts with whole hearted attention on long term basis. The journey of human life is arduous and long and only those who keep on travelling constantly reach the Goal.



Self Effort

*‘One achieves one’s objectives
Through self-efforts.*

Rig Veda

In human life, various objectives are required to be achieved. One has to acquire education, then look for a job, earn enough, wealth and other material possessions to make life useful, happy and comfortable. All these and several other objectives of life cannot be attained without making efforts. It is not advisable to depend upon others for help which may not be forthcoming at the appropriate time and thus one may meet failure instead of success. One may seek advice from the wise and the learned but make his own decision. One’s own efforts build self confidence which leads to success in achieving various objectives of life, self effort is the best effort.



Actions and Results

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतश् समाः।
एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे॥

*Kurvanneweha karmāṇi jijivisheshchhatang samāḥ;
Yevam tvayi nānyathetosti na karma lipyate nare.*

*'Be concerned with actions only, never with its results,
Leave the results in the hands of the supreme.
Let not the fruits of action be thy motive
Of the actions, or the crave of anxiety.
Perform actions free from attachments.'*

Yajur Veda_ 40:2

The above verse expresses the true philosophy of Karma Yoga which is also described in the famous verses of the Bhagwad Gita. No one remains without performing actions. While performing action, we should concentrate on how well we can perform it and need not be concerned about its result. We should do our best and leave the rest to the supreme power. All actions should be performed with a detached spirit and with firm faith in God who is the dispenser of fruits of all actions. We should accept the consequences of our actions without any grudge and complaint.



Do your Duty

*‘May your life be of actions, be filled with hope and enthusiasm.
May you fulfill your duty and attain success through your effort.’*

Atharva Veda

The above verse further dwells upon the philosophy of actions and fruits. In short, we should do our duty with our best intention and ability and full of enthusiasm and hope for the success of our efforts.



How to Live

मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः।
आत्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः॥

*Mṛtyoḥ padam yopayanto yadaita drāghīya āyuh
prataram dadhānāk;
Ātīkṣyamānāḥ prajāya dhanena śuddhah pootā
bhavāt yagiyāsah.*

*'Live full life and banish the fear of death from your mind.
Resolve to be pure and discard evil thoughts and practices.
Be pure in body and spirit and live active life with courage
and without fear follow the path of detachment.
God will reward you with happy and prosperous family life.'*

Rig Veda- 10:18:2

The above verse provides guidelines for- 'How to live life.' One should live on actively with courage and without any fear. All evil thoughts and actions must be avoided. Body, mind and spirit must be kept clean and pure. One should not be enchanted by the temptations and unnecessary pleasures of material life and in this manner remain free from sensual attachments and ignoble desires. If we live life of purity without evil thought and actions, God will surely grant us happiness and prosperity.



Mind Control

यऽजाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवेति।
दूरगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु॥

*Yajjāgrato dūrāṃ-vdaiti daivam tadu saptasya
tathai-veṭi;
Dūrangam jyotiṣhām jyotiḥ-ekam tanme manah
shiva-sankalpam-astu.*

*'Keep your extremely swift mind busy in good actions.
The mind is ever moving and its speed is without limit,
faster than the wind and sun rays. It is restless even during sleep.
Let my mind always be enlivened by noble and righteous resolves.'*

Yajur Veda- 34:1

Human mind is always restless, ever moving faster than wind and sunlight. The fluctuations of mind can be kept under control by following yogic discipline. In order to control mind, we must keep our thoughts under proper check. One should remember the saying, an empty mind is devils' workshop.' It is therefore, essential to keep one's mind preoccupied with noble thoughts. Study of scriptures and keeping good company can keep mind busy in desirable state. A righteous way of being is an antidote to evil-mindedness.



Righteous Path

यत्र ब्रह्मविदो यान्ति दीक्षया तपसा सह।
अग्निमाँ तन्न नयत्वग्निमेधा दधातु मे।
अग्नये स्वाहा॥

*Yatra brahmavidō yanti deekshayā tapasā sah;
Agnih-mā tātra nayaṭva-agnih-medhā dadhaṭu me.
Agnaye swāhā.*

*'Grant me insight to follow the righteous path
traversed by the sages and seers.
O' Lord, let thy kindly light Guide me to immortal bliss.'*
Atharva Veda- 19:43:1

All holy scriptures tell us that the path of righteousness leads to eternal bliss which all good human beings aim at. In order to travel on the righteous path, one needs power of discrimination to distinguish between right and wrong. In this Vedic verse, man prays to God to grant him this insight which would enable him to tread the righteous path. This path was followed by ancient sages and seers who attained divine bliss. Following their shining examples, man prays to God as He guided the sages and seers.



Material Desires

*'Rise above material desires
To the spiritual path of divine experience
And witness the divine light
Leading you towards eternal bliss.'*

Yajur Veda

The final goal of human life is to attain eternal bliss (*Param Ānand*). Human beings, lured by the fulfilment of material desires and luxurious comforts get entrapped in these enjoyments. But these material pleasures do not last long and are later overtaken by pain and misery. The eternal bliss accrues from divine experience which comes when the human soul rises above material desire by following the spiritual path. When a person follows this path with full and firm devotion and performs righteous deeds, God illumines his soul and guides him towards eternal joy. One has to work and travel on the spiritual path consistently and earnestly in order to earn God's grace.



Control Desires

अपां मध्ये तस्थिवासं तृष्णाविदज्जरितारम्। मूढा सुक्षत्र मूढय॥

*Apām madhye tāsṭhi vānsane trishṇā-vida-
jjariṭārm; moodhā suksatrā mridhaya.*

*'Excess of wealth makes man greedy and addicted to sensual
pleasures, clouds the inner vision.
Desires insatiate result in grief and those fulfilled cause greed.'*

Rig Veda- 7:89:4

Human desires are unlimited. It is essential to fulfil our needs, such as, food, clothing, shelter etc. but we should never make desires our needs. We do not require too much of wealth for long life, but most men do not realise this simple truth and run for amassing excessive wealth. Such a tendency ultimately proves harmful. Excess of wealth leads to wasteful expenditure on ostentation and excessive indulgence in mundane pleasures. It also leads to great and false pride which darkens our inner vision. One desire leads to another and thus all desires are never fulfilled. This causes dejection, despair, anger and grief and finally even destructions, of human values. We should therefore, control our desires and keep them within proper limits.



Mutual Conduct

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति।
सर्वं भूतेषु चात्मानं ततो न वि चिकित्सति॥

*Yastu sarvāṇi bhūtānyātmā-mneva-anupashyati;
Sarva-bhūteṣu cha-ātmanam tato na vi chikitsati.*

*'Do unto others as you wish other to do with you.
Consider all living beings as your close friends, as the
life soul resides in all of them.'*

Yajur Veda- 40:6

We do not want others to hurt us or misbehave with us. Similarly others do not want us to treat them unfairly. It therefore, follows that we should behave with others in the same way, as we want them to behave with us. In short, we should be good to others and treat them with love and respect. Such a behaviour will engender in them similar feelings of love and goodwill. These is similarity in souls which reside in all of us. We should, therefore, look upon others as our bossom friends and behave accordingly.



Temple of God

सोम रारन्धि नो हृदि गावो न यवसेष्वा।
मर्यं इन स्व ओक्व्यो॥

*Some rārandhi nohridi gāvo nā yāvaseshva.
Maryā enā swā okye.*

*'Let us pray to God to reside in our heart.
Let us make our body the temple of God.'*

Rig Veda- 1:91:13

This is a beautiful prayer from the heart of an ardent devotee who loves God truly. God is always present within us but an ignorant person does not feel this presence. This is because our mind and soul are covered with veils of ignorance. We can experience God if we make our body, mind and soul clean, pure and free from all evils and make our body a sacred temple for God to reside.



Cast off Anger

अव ज्यामिव धन्वनो मन्युं तनोमि ते हृदः।
यथा संमनसौ भूत्वा सखायाविव सचावहै॥

*Ava jyām-eva dhanvano manyum tanomi te hṛidaḥ;
Yathā samān-asau bhutvā sakhāyaviva sachāwahai.*

'Cast off anger
From your heart
Like an arrow from the bow.'

Atharva Veda- 6:42:1



Evil Emotions

*‘O non-violent seeker, O peaceful devotee,
Remove the feelings of grudge and jealousy
And such other evil emotions.’*

Sāma Veda

Lust, anger, greed, attachment and false hood are most common evils in human beings. Besides there are other evils like jealousy, hatred etc. Vedas instruct us to cast off all these evils as speedily as possible from our mind and heart. Only then we can become peaceful and true devotees of God.



Follow Dharma

उत त्वं सख्ये स्थिरपीतमाहुर्नैनं द्विन्वन्त्यपि वाजिनेषु।
अन्धे वा चरति माययैष वाचं शुश्रुवा अफलाम पुष्पाम्॥

*Vta tvam sakhye sthir-peeṭam-ābuh-nuinam
dvinvāntyāpi vajineṣu;
Andheva charati māyā-yāishā wācham
shushrurā aphalām pushpām.*

*'Follow your Dharma-your desirable duties- as
ordained by God; you will never face defeat.
All have different capabilities and grasping power.
Those who follow the instructions of the lord are guided by the
Divine Power which grants them discerning intellect and courage.
Rig Veda- 10:71:5*

A human being is expected to attain four ideals or objectives in life. They are: Dharma, Arth, Kāma and Moksha. Dharma is the first and the foremost objective without which the other objectives cannot be achieved. The dictate of Dharma should run through all moments and aspects of life. In simple words, Dharma means to follow ones' duties as assigned by God. In other words, we must perform our duties honestly and earnestly, keeping God in mind, without any evil intentions and actions. This is the path of godliness and if we follow this path, God will grant us courage and right understanding to take appropriate actions in all situations. Let us, therefore, follow Dharma in all aspects of our life and throughout our life, come what may!



Follow Truth Always

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते।
तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत्॥

*Suvigyanam chikitushe janāya sachchāsachcha
vachasi paspridhāte;
Tayoryate-satyam yatar-driji-yast-adit-somo-avati
hantyaśat*

*'Speak Truth, it is easy and simple
Distinction between truth and falsehood and the knowledge
of lasting truth, are explained in the scriptures.
Falsehood is evil that causes destruction.
Follow truth that is simple and easy.'*

Rig Veda- 7:104:12

It is said 'God is Truth' and 'Truth is God'. The ultimate reality is God, who exists always and hence is synonymous with Truth. One of the main attributes of God is Truth. To do this, we should know the distinction between truth and falsehood and avoid falsehood. We can draw inspiration and review guidance from the holy scriptures in order to follow the path of truth and righteousness. Truth is simple as it expresses the reality, hence, it should be easy to follow provided we understand it properly. The evil of falsehood leads to destruction. Therefore, we should avoid it and always follow truth only.



Contentment

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम्॥

*Ishā vāsyām-idāṅ sarvām yat-kinchā jagatyām jagat;
Tena tyaktena bhunjiṭhā mā gridhaḥ kasya swi-
ddhanam.*

*'Do not covet any one's wealth
Enjoy what He bestows on you
Set not your heart on what is owned by others.'*

Yajur Veda- 40:1

The above verse contains a practical lesson to attain the ideal of contentment. It is said that the contentment is the greatest wealth. We should be contented with our own resources and what God has given and never feel greedy for the possessions of others. We should never feel jealous of the wealth of others and never try to grab what is owned by them. If we do not have enough, let us make more efforts to meet our essential desirable needs. At the same time, we should keep our desires within proper limits. While we should try to fulfil our needs, we should never make insatiable desires, our needs. Let us live with the great virtue of contentment and avoid the unnecessary and undesirable vice of greed.



Common God

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ।
इळस्पदे समिध्यसे स नो वसून्या भर॥

*Saṁsmidyuvāse vṛṣhannagne viśhvānyāryā ā;
Idhāspade samidhyāse sa no vāsoṇyā bhār.*

*'My we gather and march forward with a common purpose.
May we consult together with open minds and work
together for common good.
May we share our thoughts and work together for
higher goals, as our ancestors attained high ideals and good
fortune because of their unity.'*

Rig Veda- 10:191:2



Common Ideal

संगच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वं संजानाना उपासते॥

*Sangachchhadhvām sam vadaadhvam sam vo manāsi
jānatām '*
Devā bhāgam yathā purve sānjānanā upāsate.

*'May our prayers be the same.
May we adhere to one fraternity
May our minds move in harmony and hearts work
in union, for one supreme goal
Let us be inspired by common ideal.'*

Rig Veda- 10:191:3

The above verse contains Divine instructions for the whole mankind. All humanity should live and work united like one family. The whole world should be one universal family. We all should work for the good of all, sharing our thoughts and achieving higher goals. We should be inspired by the progress achieved by our ancient ancestors and attain greater progress following their footsteps. There should be unity and harmony in our minds so that we may work for common ideals and common good.



Way to Happiness

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदु।
यस्तन्न वेद किमुचा करिष्यति य इत्तद्विदुस्त इमे समासते॥

*Richo akshare parame vyom-anyasmim-devā adhi
vishwe nishedu;
Yastanna veda kimrichā karishyati ya itṭadvī-dvīṣṭa
ime samāsaṭe.*

*'Only those who attain true happiness understand the Supreme
Being and have firm faith in Him, Beware, that the singing of
verses and chanting of hymns is of no use if these do not reflect
faith in God who commands all natural forces.'*

Rig Veda- 1:164:39

Happiness is of two kinds; one which is attained through material means and the other through spiritual discipline (Sadhana). Material happiness is of temporary nature; it is therefore unreal and illusory. The real happiness is the spiritual happiness which is of divine nature and hence eternal. Real happiness can be attained only through close understanding of the supreme Power. He cannot be known by mere lip service and ritual worship or chanting of verses. Firm faith in God is the way to real happiness.



Seasons Reflect Divine Splendour

*'Feel the invisible divine glory manifested in various forms:-
The Spring is a season of flowers and sweet smell
which cheers the heart.
The Summer follows with its own brightness, the Rain with
its shady and shining clouds bathes the whole earth
with its rainy grandeur,
The Autumn and Winter bring forth their peculiar
charm and splendour.'*

Sāma Veda

The glory of God is manifested in different, numerous forms. One form is through seasons which shine and show divine charm and grandeur in various ways as mentioned in the above verse. God is the Lord of all natural forces which cheer the heart, spread sweet smell, reflect light and shade and manifest their peculiar charm and splendour through the variety of different seasons. We should worship the Supreme Spirit in all seasons and bring joy and happiness in our lives.



Faith in God

वेदाहमेतं पुरुष महान्तमदित्यवर्णं तमसः परस्तात्।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेयनाय॥

*Veda-aham-yeṣam puruṣham mahāntam-āditya-
varṇam tamasaḥ paraḥ-tāt;
Tam-yeva viditvā-iti mṛtyum-yeṣi na-anyoh pañcha
vidyaṭe-anāya.*

*'The only way which guides man to conquer death is by knowing
Him and having full faith.
He is universal, Supreme Being, self-effulgent and
embodiment of light.
He is within and without existent in countless universal forms.'*

Yajur Veda- 31:18

God is the Supreme reality which exists everywhere. We should know his numerous attributes and try to experience His presence within us and outside. This is possible only through Yogic discipline, complete faith in God and by feeling His presence in countless manifestations.



Remember God Always

सोम रारन्धि नो हृदि गावो न यवसेष्वा।
मर्य इव स्व ओक्ते॥

*Soma rārandhi no hṛidi gāo nā yavaseśhvā;
Marya eva swa Okte.*

*'May our body be the temple of God
May God reside in our hearts.
May we plough the field of our life for the sake of
God and dedicate all to Him
May we ever remain his faithful servants.'*

Rig Veda- 1:91:13

God is our Creator and Sustainer. We owe our existence to God Almighty. We should, therefore, always feel closeness to God. How can we do this, when He is invisible to us. The only way is by remembering Him and thus feeling His presence within. We should live our life in dedication to God with a spirit of self-surrender. In this way, we shall stay away from all evils and make our body a temple of God. By doing so, we shall always feel His presence within our heart and soul and get this grace.



Hymns of One Accord

*'Of one mind and one purpose I make you, following one leader.
Be like gods, ever deathless! Never stop loving.'*

यद्वासि सुन्वतो वृधो यजमानस्य सत्पते।
उक्थे वा यस्य रण्यास समिन्दुभिः

*Yadvāsi sunvato vidho yajamānasya satpate;
Ukthe vā yasya ranyāsi samindubhih.*

*'Have your drinking and eating in common
I bind you together.*

*Assemble for worship of the Lord.
Life spokes around a hub.'*

Atharva Veda- III:3



समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम्।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविधा जुहोमि॥

*Samāno mantrah samitiḥ samāni samānam manah
sah chittameshām;*

*Samānam mantramabhi mantraye vah samāneṇa vo
havidhā juhomi.*

'Gather together, converse together!

Your minds be of one accord.

United be your counsel, united your assembly,

United your spirit and thoughts!

United your resolve, united your hearts

*May your spirits be at one, that you may long together dwell
in unity and concord!*

Rig Veda- X:191

God Almighty gives instructions to all mankind to live together in complete harmony, with unity of mind and purpose and without differences and discord. If mankind acts accordingly this world will exist like a universal family.



Hymns of Love and Unity

*‘Of one heart and one mind, I make you, devoid of hate
Love one another, as a cow loves the calf she has borne.’*

*‘Let the son be courteous to his father of one mind with his mother
Let the wife speak words that are gentle and sweet to her husband.’*

*‘Never may brother hate brother or sister hurt sister.
United in heart and in purpose, commune sweetly together.’*

Atharva Veda

These verses are simple and self-explanatory and clearly convey message of love and unity among family members, social set up and human beings. Let there be no hatred in hearts; let there be sweetness and gentleness in speech and behaviour. Let us all live with love and without hatred, and make our world a true haven of peace and prosperity. Om Shānti! Shānti! Shānti!



Evil Thoughts

मा प्र गाम पथो वयं मा यज्ञादिन्द्र सो निनः।
मान्तः स्थुनो अरातयः॥

*Ma prā gām paṭho vāyaṁ mā yājñādīन्द्र so ninaḥ;
Māntaḥ sthūno arāṭyaḥ.*

*'Neither thing nor act with malice, Tread always the path of
righteousness.*

Rig Veda- 10:57:1



अकर्मदस्युरभि नो अमन्तुरन्यत्रतो अमानुषः।

*Akarmā dasyuh-bhi no amantaṭuh-anya-vrāṭo
amānuṣaḥ.*

'An idle mind becomes an easy victim of evil thoughts.

Rig Veda- 10:22:8

All deeds are born out of thoughts. There is a saying 'A thought is father to the deed'. Therefore, we should not allow evil thoughts to arise in our mind. It is therefore, very essential to keep our mind pre-occupied with good thoughts and goods actions. If we keep our mind empty, evil thoughts will enter speedily, as the saying goes: 'An empty mind is devils' workshop. We should follow the Famous Gandhian slogan 'See no evil, speak no evil and hear no evil. We have to keep our mind and senses under righteous discipline in order to avoid evil thoughts and bad actions. The best way to do so is to keep our mind close to God and practice goodliness. Proper meditation and prayer are also helpful means.



Avoid Evils

मा नो वृकाय वृक्ये समस्मा अधायते रीरधता यजत्राः।

*Mā no vrikāya vrikye samasmā aghayte reeradhataḥ
yajātrāḥ.*

'Destroy the passionate instinct of greed! For, truly, it is a wolf.

Rig Veda- 6:51:6

'Dispel the deep dark curtain of ignorance, Avidya, deception.'

Sāma Veda- 319

'Cast off anger, from your heart like the arrow from the bow. ...'

Atharva Veda- 6:42

'O, non-violent seeker! O sincere devotee!

Be free from the feelings of jealousy, greed and other evil impulses.'

Sāma Veda- 308

*'Dedicate your life to eradicate the evils of society and strive at all
times for the well being of the people.'*

Rig Veda- 5:60:6

Vedas contain clear instructions to avoid all evils, such as, greed, ignorance, anger, jealousy etc. These evils can be removed at the personal level. In addition to these, all other evils must also be removed at the social level so that there is peace and prosperity in the society. The above verses are only a few examples. These are numerous other verses in the Vedas which condemn all evils that are branded as sins. All human beings are instructed to shun all such evils and sins.



Chatiry-I

शतहस्त समाहर सहस्रहस्त सं किर।
कृतस्य कार्यस्य चेह स्फार्ति समावह॥

*Shat-hastā samāhara sahasra-haste sam kira;
Kṛtasya kāryasya cheha sphārti samāvaha.*

*'May you earn as by a hundred hands and distribute by a thousand!
When you are involved in benevolent actions your capacity
to earn enhances; multiplying manifold;
Those who donate for a good cause
are surely blessed by God.'*

Atharva Veda- 3:24:5

This is a beautiful verse which sums up how and why we should donate for a good cause. While donating, we should act generously. By donating, our wealth will not decrease, rather God shall bless us with more. The result of our benevolent actions shall be bountiful. There is a saying 'The hand that gives, gets.' The moral of this verse is that we should donate generously for good cause which are available in our social set-up which has millions of poor and needy people.



Charity-II

नाकस्य पृष्ठे अधि तिष्ठति श्रियो यः पृणाति सह देवेषु गच्छति।

*Nākasya prishṭhe adhi tiṣṭhāti shriyo yaḥ priṇāti
saha deveshu gachchhāti.*

'The liberal giver rises to Divine splendor and attains divine powers.'

Rig Veda- 1:125:5



द्रविणोदा ददातु नो वसूनि यानिशृण्विरे। देवेषु ता वनामहे॥

*Dravinādā dadātu no vasooni yāni shrinivare;
Deveshu tā vanāmāhe.*

*'Let us become god's instrument and distribute wealth to the poor
and the reedy.'*

Rig Veda- 1:15:8



दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्रतिरन्त आयुः।

*Dakchināvanto amṛtaṁ bhajante dakchinā vantaḥ
pratirant āyug.*

*'The wonderful rewards for those who make generous donations
They attain salvation and are blessed with long happy live.'*

Rig Veda- 1:125:6

The above verses glorify acts of charity and highlight the rewards it can bring to

the genuine donors. It is our duty to distribute a part of our wealth among the poor, the needy and underprivileged people of our society. God expects us to become His agents in this holy act of giving donations. He will shower his blessings upon the generous donors.



God and Man

वेदा मे देव ऋतुपां ऋतुनां नाहं पतिं सनितुरस्य रायः।

*Vedā meḥ deva ṛtupāḥ ṛtunām nāhaṁ patiṁ
saniturasya rāyaḥ.*

*'God who is the Protector of the order and laws of the
Truth knows me but I know Him not.'*

Rig Veda- 5:12:3

Man often boasts, out of ignorance, that he can know everything through his mind and superior intelligence. But this is his vain boost which comes out of false pride. On the contrary, he knows very little even of himself, not to talk of the vast reality about which he is mostly unaware. That he knows is only a small fraction of himself and the gigantic universe beyond his reach. Man does not know God, the Creator and the Sustainer of the universe. He has created man and oversees all his actions and thus knows him fully. It is indeed a sad fact of life that man hardly knows his creator. It is essential that man should make utmost effort to come close to God and try to know the reality. Only then, he can see the divine light and achieve fulfilment in life.



Divine Mercy

विश्वानि देव सवितुर्दुरितानि परासुव।
यद् भद्रं तन्न आसुव॥

*Vishwāni deva saviturduritāni parā suva.
Yad bhadram tanna ā suva.*

'All evils, O divine Creator, banish, Send forth to us, what is good.'
Rig Veda- 5:82:5

This verse contains a beautiful prayer, asking for divine bliss and blessings. A man would always wish for something good. Evil does not form his cherished wish. It is born as a result of wrong and faulty deliberations due to the working of human mind under the influence of ignorance. When the merciful God transmits His luminous light into the struggling soul, the wrong intentions are rectified or eliminated. All evil thoughts and actions are banished when the mind and the soul get purified by spiritual discipline. Consequently, the divine mercy descends and evils are replaced by virtues.



Door to Divine Grace

वि क्षयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः।

*Vi śhrāyaṇtām-urviyā hūyā-mānā dvāro devīḥ
suprāyaṇā namobhiḥ.*

*'May the Divine Door swing open, wide to our prayer, easy
to enter, with our spirit of surrender.'*

Rig Veda- 2:3:5

In the long drawn spiritual journey, the devotee reaches a stage of consciousness when he gets stuck against a barrier that stands between him and god. This is a barrier that cannot be crossed over by any human effort alone. In such an event, the devotee has to pray to God, in a spirit of total self surrender to the Divine, with utmost perseverance, and cry for His grace. It is only when His grace dowers, the door swings wide open to enable the seeker to cross into the kingdom of God.



Dedicated Service

अव स्म यस्य वेषणे स्वेदं पथिषु जुहति।
अभीवह स्वजेन्यं भूमा पृष्ठे रुरुहुः॥

*Ava sma yasya veshane swedam pathishu juhvaṭi;
Abhivah swajenyam bhoomā prishṭhe ruruhuḥ.*

*'When in His service men pour their sweat on the paths, they
ascend to the higher and wider levels.'*

Rig Veda- 5:7:5

When a man makes his efforts only to serve his own selfish ends he remains in bondage. He stays confined to a lower level of existence. But when he becomes free from the slavery of his selfish desires and dedicates his service and actions to the Divine, without any concern for the fruits, he lifts himself to the higher domain of the All pervading Spirit. His dedicated service, performed in this manner becomes a means for emancipation.



Happy Life

वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः।

*Veshi rāyo vi yāsi duchchhunā madema śhaṭhimāḥ
suvirāḥ.*

*'May we revel in happy moments with the strength of the heroes,
living a hundred winters.'*

Rig Veda- 6:12:6

One should aspire to live a long life with happiness for a hundred years. Human life is most precious and a special god-given opportunity. As such, one must try to live in such a manner that one gains good and beneficial experiences which can lead to a virtuous and truly happy life. Life should not be wasted or limited by following evil pursuits that would cut-down life span. One should live life honestly and bravely traversing the right path extended over a hundred years. This can be made possible by observing righteous discipline which leads to the purification of the mind and the soul. Such a life span will be happy, enjoyable and fulfilling experience.



Impediments in Life

सुक्षितिं दिवो नृन्दिषो अंहसि दुरिता तरेम ता तरेम तवावसा तरेम।

*Sukshhitim divo nrindvisho ānhansi duriṭā ṭarema ṭa
ṭarema ṭavāvasa ṭarema.*

*'Let us cross over the foes and the sin and other impediments, let
us pass beyond these obstacles, in thy keeping, through them safe.'*

Rig Veda- 6:2:11

The journey of human life is beset with several hardships. It is a struggle full of adventures and adverse experiences mixed with pleasure, here and there. It is a constant battle against ignorance and evil; destruction and death, obstacles and impediments. One has to fight against external enemies and evil forces within. The battle of life has to be fought bravely with right resolves and truthful actions, keeping God, in mind always, seeking His guidance and inspiration, apart from one's own earnest efforts. A safe passage through all impediments of life is then assured.



Enemy Within

तपो ष्वग्ने अन्तराँ अभित्रान तपा शंसमररूषः परस्य।

*Tapo shwagne antaram abhitrān tapa
shangsamararushah parasya.*

*'Consume our inner foes, fully, consume the enemy within who
would fight against us O' Lord Bountiful, consume the powers of
ignorance.'*

Rig Veda- 3:18:2

Man has to face enemies within and outside. All our thoughts, desires and passions that drive us towards falsehood and wrong doings are our enemies within ourselves. Some of them are open and articulate, while others are hidden and active. We have to be ever vigilant about these inner foes and try to destroy their roots. If we are not conscious of their danger, they will rise in due course and harm us. The spiritual seeker, therefore, should make all efforts to rip the evil in the bud and also pray for godly inspiration. The fre God Agni will help a vigilant devotee by consuming these foes which include ignorance besides other evil tendencies.



Evil Thoughts

मा नः समस्य दूढयाः परिट्वेषसो अंहतिः।
ऊर्मिर्न नावमा वधीत्॥

*Mā naḥ samasyā dūḍhyāḥ paritvേഷaso aṇḥatiḥ;
Urmirṇā nāvamā vadheet.*

*'Let not hazards from evil thoughts hostile around smite us,
like a billow smites a ship.'*

Rig Veda- 8:75:9

Beware of thoughts as they act with force when backed by intensity. Such thoughts can lead to good or bad consequences in accordance with impulse they carry or create. Thoughts get neutralised when opposed by force of counter-thoughts. Thoughts of evil nature are harmful as they are also supported by negative force of ignorance present in the mind as well as in the environment. In such a hazardous situation, one should invoke the guidance and assistance of the Divine Power which can save the seeker from the ill-effect of evil thoughts.



Knowledge

ज्येष्ठराजं ब्राह्मणां ब्राह्मणस्पत आ नः शृण्वन्नतिभिः सीद सादनम्।

*Jyeshthā-vājam brāhmaṇāṁ brāhmaṇah-pat ā nah
shṛinvannu-tibhiḥ seeda sādhanam.*

*'We call on Thee,
'The most reputed of all: The Supreme Lord of spiritual
knowledge and wisdom!
Listen to us with Thy graces; and in the place of worship.'*

Rig Veda- 2:23:1

God is the first source of spiritual knowledge and wisdom. All ancient learned persons drew their inspiration from God who grants spiritual knowledge and wisdom. We should also pray to God for knowledge and wisdom and call for His grace to grant us the same. Of course, we have to make our own effort also through self-study and through world experience which is the source-book of different studies. When a close link is established between a seeker and the Supreme Lord, knowledge and wisdom from God flow freely.



Knowledge and Ignorance

चित्तिमचित्तिं चिनवद्धि विद्वान्पृष्ठेव वीता वृजिना च मार्तञ्।

*Chittim-achittim chinavaddhi vidvān-prishṭheva
veetā vṛjina cha mārtaḥ.*

*'Let the seeker discriminate between the knowledge and the
ignorance, the straight open levels and the crooked
that shut in mortals.'*

Rig Veda- 4:2:11

The seeker who wants to know the Truth should be able to discriminate between knowledge and ignorance, the real and the unreal and the good and the evil. When one is able to do so, his path of action becomes straight, open and without hindrance. But without the knowledge of discrimination, one can go astray and his path becomes devious, crooked, leading to bondage. Gradual growth in knowledge comes from increasing one's consciousness through steady contemplation and bearing. The path of discrimination leads to liberation while the path of ignorance to bondage.



Way to Salvation

न देवानमति व्रतं शतात्मा च न जीवति।
तथा युजा वि वावृते॥

*Nā devānām-ati vratam śhaṭātmā cha na jivati;
Tatḥā yujā vi vāvṛte.*

*'The laws of God are eternal, only violation of these laws
will cause destruction
Live your life in accordance with these laws
Only then you will attain salvation by the grace of God.'*

Rig Vede-10:33:9

The way to salvation lies in obedience to the Divine Laws. Now what are the Laws of God. To know them, one must know the attributes of God. He is Pure, True and Just and so on. Numerous are His attributes. We must try to acquire some of those, as a as possible and shape our life in accordance with the spirit of those laws. In order to attract the grace of God, one should always keep God in mind and practice righteousness in thought, word and deed. Herein lies the way to emancipation.



The Last Phase

इदमुच्छ्रेयोऽवसानमागां शिवे मे द्यावापृथिवी अभूताम्।
असपत्नाः प्रदिशो मे भवन्तु न वै त्वा द्विष्मे अभयं नो अस्तु॥

*Idam-uchchhreyo-avasānamāgām shive mey dyāva-
pṛithivī abhūtām;
Asapatnāḥ pradisho mey bhawantu na wai tva
dvishmo abhayam no astu.*

*'Withdraw from all struggle and strife as you reach the
last phase of your life.
Have no hatred for anyone on earth and fear from none.
Live your life in sublime peace till the end.'*

Atharva Veda- 19:14:1

Life is full of struggle and strife. According to ancient Indian philosophy, there are four phases or spans of human life. The first part is bachelorhood, the second is married life and the third is withdrawal from active life and then there is last span of old age till death. One should perform his duties well as assigned in different phases of life, following the path of righteousness, without hatred toward anyone and without fear from anyone. In the last stage of life one should completely withdraw from material attachments and live a peaceful life with love for all on earth.



Self Realisation

अव क्षिप दिवो अश्मानमुच्चा येन शत्रुं मन्दसानो निजूर्वाः।

*Ava kship divo ashmānam-uchchā yena shātrum
mand-āsāno nijoorvāh.*

(1) 'In the process of self realisation,
Evil desires are automatically destroyed'

Rig Veda- 2:30:5



उद्यत्सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा।

*Udyatsahāḥ sahas ājanishṭa dedisṭa indra indriyani
vishwā*

(2) Acquire the strength of will power
To conquer the passionate urges
of the sense organs.'

Rig Veda- 5:31:3



परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च।
उपस्थाय प्रथमजामृतस्यात्मनात्मानमाभि सं विवेश॥

*Paritya bhootāni paritya lokān paritya sarvāḥ pradiśo
diśāśchā;*

*Upasthāya prathama-jāmritasya-ātman-ātmanambhi
sam vivesh.*

(3) 'Within your soul, find the eternal object of your search

.....
*At last, when you turn you gaze inward, suddenly, you realise that
the bright light of faith and truth was shining around you....'*

Yajur Veda- 32:11

Evil desires and passionate urges are destroyed in the long drawn process of self realisation. Verses 2 and 3 indicate how to achieve success in that process. It is by acquiring the strength of will power. Self-realisation can be achieved by directing the mind inwards as the object of search lies within. The outward looking sense-organs have to be controlled with faith and full determination. By doing so through spiritual discipline, mind can be turned inward and then by means of inner vision, it is possible to attain self-realisation.



The Ultimate Reality

न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम्।
अन्यस्य चित्तमभि संचरेण्यं उताधीतं विनश्यति॥

*Na noonam-asti no swah kasta-dveda yad-adbhutam;
Anyasya chittambhi sancharenyam-utadhectam
vinashyati.*

*'It is not today, nor it is tomorrow; who knoweth that which is
supreme and infinite? It has action and motion in the consciousness
of other but when pursued by thought, it disappears.'*

Rig Veda- 1:170:1

The Ultimate Reality is not bound by time. It is beyond the constraints of the past, the present and the future. Its existence and movement are always felt in the consciousness but it is beyond the access of thought, mind and intellect. At the physical plane, the Ultimate Reality may be reflected through its manifestation but it cannot be known in itself. Only well-regulated spiritual discipline can be a means to experience the Ultimate Reality.



Path to Truth

नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरूषस्य वृष्णः।

*Naham yātum sahāsa na dveyena ṛitam sapāmya-
rūṣasya vṛṣṇaḥ.*

*'I cannot travel on the path of Truth
Leading to the luminous God by force or by duality.'*

Rig Veda- 5:12:2

The journey to the Supreme God, cannot be traversed successfully by human efforts alone. One has to first create favourable conditions for the Divine grace to descend and guide him on the path to Truth. In order to achieve this objective, one should avoid the thoughts arising out of the dualities of ignorance and feelings of separateness. The whole creation is pervaded by the self same single reality and the time seeker has to imbibe and live in the spirit of realization of unity in diversity.



Role of Heart

त्रिभिः पवित्रैरुपपोद्धयः कं हृदा मतिं ज्योतिरनु प्रजानन्।

*Tribhih pavitrairupodhya-yeke rakm hrida matim
jyotih-nu prajajan.*

*'Following the thought with the heart he has reached
knowledge of the light.'*

Rig Veda- 3:26:8

The knowledge of the Reality, of Truth cannot be attained by mere thinking and intellectual reasoning. Mere thought can remain entangled in their own webs and thus can lead nowhere. Thinking process has to be accompanied by the yearning of the heart in order to attain the knowledge of the divine destination. Words expressive of emotions and superficial thoughts in the mind are of no avail in the process of seeking the knowledge of the light of truth. It is the intensity of inner urge of the soul that can reach the goal.



Divine Secrets

नाहं तन्तुं विजानाम्योतु नयं वयन्ति समरेऽतमानाः।

*Nā-aham taṇṭum nā vi janāmyōtu nā yaṁ vayanṭi
samāre-aṭmānāḥ.*

*'I know not the warp, I know not the woof, but what is
this web that is woven around to and fro, in the
sphere of work and motion.
This mystery must be unveiled.'*

Rig Veda-6:9:2

Mysterious are the ways of the Divine. The secrets of creation are beyond human comprehension. The creation of the universe is not just a chance happening. It is a carefully crafted manifestation planned with a dynamic pattern of purposeful labour and movement in different directions. It has the well-planned action of the Eternal Consciousness hidden behind it. The mysteries of the cosmic creation are waiting to be unveiled. When, where and how will this happen—who knows?



Mystical Magic

द्रुहः सचन्ते अनृता जनानां नवां निष्यान्यचिते अभूवन्।

*Drubah sachante anritā janānam nā wān niṣyānya-
chite abhuvan.*

'The occult truths exist not, For the ignorant minds.'

Rig Veda-7:61:5

All that is visible is not the whole of the creation. That is apparent is not the entire manifestation. There are untold, infinite magical mysteries behind what is apparently seen at the physical level of nature. The ignorant mind has no clue to the occult domain of existence which is not visible to the physical eye. In order to unravel the secrets of the Divine, one needs to acquire inner vision by the practice of spiritual discipline and detachment, with utmost devotion, over a long period of time.



Maya-The Power

मायाविनो ममिरे अस्य मयया नृचक्षसः पितरो गर्भमा दधुः।

*Māyāvino māmire asya mayayā nrīchakṣasah piṭaro
garbhā dādhuḥ.*

'The Master of Maya Shaped all by His Maya.'

Rig Veda- 9:83:3

Maya is a power of the Almighty. It is knowledge and not falsehood. It is the inherent power of God by which He manifests the creation. God supervises this transformation into finite substances by the force of His Maya which always vests in Him. God is the Creator and Controller of this mystic power which is called His Maya and with which he creates and shapes all visible objects and even those which are not visible to us but exist far and wide beyond the domain of the naked eye.



One and All

दुर्मन्त्रत्रामृतस्य नाम सलक्ष्मा यद्विपुरुषा भवाति।

*Durmanṭva-ātra-amṛtasya nām salakṣmā yadvī-
śhuraṣā bhavāti.*

*'Hard to seize by the mind is the name of the immortal
who adopts various shapes and numerous forms.'*

Rig Veda- 10:12:6

The Ultimate Entity is ONE Infinite, Absolute and Unknowable. The same One Reality manifests in the universe in numerous shapes and divergent forms. The one infinite transforms into countless finite entities; unity spreads out in diversity. The Unknowable is reflected in numerous known and unknown forms. This gigantic cosmic phenomenon is beyond the comprehension of our limited mind. Only the inner light of a pure soul can help the mind and human intelligence to know the secrets of divine manifestation.



Laws of God

देवा देवानामान् हि व्रता गुः।

Devā devānāmān hi vrataḥ guḥ.

'The gods move according to the law of the workings of the gods.'

Rig Veda- 3:7:7

The law of God is the law of the Truth. The Gods are born of the Truth and they grow and live in Truth. They have emanated from the Supreme Power who is the fundamental source of Truth. They follow the law of God and act its guardian and spread the Truth further among mankind.



Laws of Nature

प्र सप्तगुमृतधीति सुमेधां बृहस्पतिं मतिरच्छा जगाति।

*Pra sapṭagu-amrit-dhīti sumedhām vṛiḥaspatiṁ
matir-ichchha jagāti.*

*'Wisdom flows to a man who meditates, acts and lives
according to the true eternal laws of Nature.'*

Rig Veda- 10:47:6

Wisdom comes through knowledge and the knowledge flows from the Supreme God who is the source of all knowledge and wisdom. Knowledge also comes through the study of the self and God's creation which is governed by the eternal laws of Nature. The Vedic texts present us a little picture of the mysteries of this creation. If human beings meditate, contemplate and live according to the eternal laws, they will surely acquire wisdom.



Age

नमो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि।

*Nabho na rupam jarimā mināti purā tasya
abbhishastēh-dhihi.*

*'As mist dims in form, age diminishes us;
Before that calamity falls, upon us arrive.'*

Rig Veda- 1:71:10

The above verse points out ill effects of the process of ageing, which human beings tend to overlook and take things for granted. As the day passes, life follows its course and time keeps flying. The childhood enters youth, middle age and the body decays with age. All physical and mental faculties weaken and lose their strength with the arrival of old age. One must wake up, be alert and make appropriate efforts much before that stage arrives. For this purpose, apart from taking suitable precautions, one should seek the aid of the Divine Power and His blessings. One must make proper use of life span and achieve gradual progress towards perfection and fulfilment. The above verse is a 'Wake-up Call' for all human beings.



Body Safety

मा नो मर्ता अभि दुहन् तनूनामिन्द्रः गिर्वीणः।
ईशानो यवया वधम्॥

*Mā no marṣā abhi druhan tanūnam-indraḥ gīrvinah;
Īśhāno yavyā vadhām.*

*'Let not mortal man hurt us, O Indra, who takes delight
in the mantras, be the Lord of our bodies and give us
strength to word off the stroke.'*

Rig Veda- 1:5:10

Let us pray to God to be the protector of our bodies to save us from other human beings. The Divine Force has the power to control and protect the physical body. Let us invoke this force by the appropriate repeated recitation of the Mantra which has the power to provide protection to the body and save it from any external harm.



Make God a Loving Friend

सोम रारन्धि नो हृदि गावोन यवसेष्वा।
मर्य इव स्व ओक्ये॥ (13)

*Some rāvandhi no hṛidi gāo ra yāvaseshvā;
Māryā eva swa okye.*



सः सोम सख्ये तव रारणदेव मर्त्यः।
तं दक्षः सचते कविः॥ (14)

*Saḥ soma sakhyā tava rāraṇdyeva mārtyaḥ;
Tam dakṣaḥ sachatī kavīḥ.*



उरूष्या णो अभिशस्तेः सोम नि पाह्यहंसः।
सखा सुशेव एधि नः॥ (15)

*Urushyā no abhishasteh soma ni pahyam-hasaḥ;
Sakhā susheva yedhi naḥ.*

'O God, be happy in our hearts to dwell, as cows in milk rejoice in grassy meadows, or as a bridegroom rejoices in his own house! When in you friendship a mortal finds delight, Them, mighty Sage, you grant him your favour, Save us, O' Lord, from distress and difficulties. Come to us, Lord as a loving friend!'

Rig Veda- I 91:13:15

God plays many roles in the life of a human being. He is Father, Mother, Friend, Guide, Teacher and what not. He is the Creator and bestows so many gifts to His children. Air, water, sunshine, milk cattle, healing herbs and various kinds of food stuff are all God's gifts to living beings. One should make one's heart a

dwelling place for God's love and thus divine happiness. While man is mortal God is immortal. All mortals should be delighted in cultivating God's friendship. We should pray to God for His Kind favour and help in all our distress and difficulties and call upon Him to be our loving friend at all times.



Help and Needy

य आम्नाय चकमानाय पित्वोऽन्नवान्त्सत्रफितायोपजग्मुषे।
स्थिरं मनः कृणुते सेवते पुरोतो चिप्स मर्कितारं त विन्दते॥

*Ya āghrāya chakmānāya piṭvo-anna-wa-antṣa-ātrā-
phitā-upajagātac-muṣhe;
Sthiram manaḥ kṛinute sewaṭe puroṭo chipsa
marakīṭārma na vindate.*



स इद्वोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय।
अरमस्मै भवति यामहूता उतापरीषु कृणुते सखायम्॥

*Sa idabhojo yo grihave dadaṭyanna-kāmāya
charaṭe kṛishāye;
Aramasmai bhavaṭi yāma-hūṭā uta-parīṣhu
kṛinute sakṣayam.*

*'The man with food stored up, who hardens his heart against the
poor man, once his benefactor, who now comes hungry and sick to
beg for bread that man, I say, will himself find no pit.'*

*'The liberal man is he who gives to the beggar who wanders in
search of food, lean and forlorn; the one who helps the passerby,
when asked, makes of this same a friend for day to come.'*

Rig Veda- X 117:2:3

Once should help the needy poor and be liberal like a true friend in helping those who are hungry and come to him to beg for food. One who has food stored up and does not help the needy poor deserves no pity at the time of his need. A good and liberal person shall not only give food to those who wander in search of it but will also go out of the way to help even a passerby and give him a friendly

treatment.

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Lord of All

यतो यतः समीहसे ततो नो अभयं कुरु।
शं नः कुरु प्रजाभ्योभयं नः पशुभ्यः॥

*Yato yatoḥ samihase tato no abhayam duru;
Sham nah kuru prajābhyo-abhayam nah paśhubhyaḥ.*

'You rule over the earth and the sky
You command the waves and the clouds
The day and night revolve
According to your control
Make us fearless.'

Yajur Veda- 36:22



यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति।
स्वर्गस्य च केवानं तस्मै ज्येष्ठाय ब्रह्मणो नमः॥

*Yo bhuṭam cha bhavyam cha sarvaṁ
yaścādhitiṣṭhati;
Swa-yakam-yasya cha kevalam tasmāi jyesthāye
brahmane namaḥ.*

'Thou art eternal and beyond eternity, thou art infinite and beyond
infinity the vast earth is thy feet, the sky thy waist.
The endless space above with its millions stars, decorates Thy crown,
O Supreme Lord, we bow to thee most humbly.'

Atharva Veda- 10:8:1

The above verses point towards the infinite nature of God who rules over earth, the sky, the waters and the limitless space! It is impossible to describe the

greatness of God in words. In fact, He is indescribable! The vast space and the countless stars are examples of the immense glory of the eternal Supreme Lord. To such Supreme Spirit, we should show our respect with great humility.



Path of Duty

स्वस्ति पत्थामनु चरेम सूर्याचन्द्रमसाविव।
पुनर्ददाधन्ता जानता सं गमेमहि॥

*Swasti pañthamamu charma surya-chandram-sāviva;
Punar-dadādhntā janatā saṁ game-mahi.*

*'May we ever follow the path of duty as do the Sun and the Moon
May we always serve mankind, without demanding
the price of our service.'*

Rig Veda- 5:51:15

We should perform our duty, wherever we are and in whatever situation we exist.

We should serve all mankind with true dedication and without expecting any reward or return for such a service.



Path to Salvation

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।
उर्वारुकमिव बन्धनान् मृत्योः मुक्षीय मामृतात्॥

*Trayāṃkam yajāmahe sugandhim puṣṭi-varḍhanam;
Urvā-rukmiṇīva bandhanān mṛtyoḥ mukṣheya
māmṛtāt.*

*'May your death be a step to salvation. Let the separation
of your soul from the body be a step to emancipation.
Detach mentally before your body decays so that your
soul gets on the path of salvation; make your soul
attain perfection before it Leaves the body.'*

Rig Veda- 7:59:12

Salvation is the final goal of human life. But it won't come easily. One has to earn it through hard work of spiritual discipline (Yogic Sadhna). After going through different phases of life with a sense of duty and detachment, one must prepare oneself fully and make the mind and the soul completely fit for solution before death. One has to live life in such a manner, pure and earnest, that the death opens the door to salvation.



Dedication

यदंग दाशुषे त्वमग्ने भदं करिष्यसि।
तवेत्तत् सत्यमगिरः॥

*Yad-anga dāśhishu tvam-agne bhadam karishyasi;
Tave-ttat satyam-agirah.*

*'Man must offer every moment of his life at God's disposal and
dedicate his whole life to Him. Only God can fill man's hollow
life with ocean of fullness. God offers His gracious love to
man and fills man's body and soul with His divinity.'*

Rig Veda-1:1:6

Our life is God-given. Our body is a gift of God to a human soul. In return, it becomes our duty to dedicate our whole life to God, our benefactor. In order to do this, we must keep God in our thoughts and actions. Our life will remain meaningless without God's grace. Only He can grant fulfilment to our otherwise hollow existence. God will fill our body and soul with His love and divinity if we completely surrender ourselves to Him with full faith and dedication.



Learning

‘Learning nourishes the intellect.’

Rig Veda

Without knowledge and learning, man behaves and acts like an animal. This can be witnessed even today in some remote corners of wild forests where inhabitants deprived of education, live like beasts. The process of learning lies through direct experience, study of useful literature and by following the examples of the learned persons. The world is a source book of all such studies. Learning also requires a lot of personal effort, motivation from others and an inherent desire to make progress. Human life is an ongoing process of education and learning which starts right from the birth or perhaps even earlier after conception in the mother’s womb. It is said ‘Man is always a learner.’ We can Learn from Nature, from books, from our own experiences and those of others. We should try to learn something which is useful, noble and for the welfare of all. In this way learning nourishes our intellect and we become wiser day by day as the quantum of our knowledge and learning increases. Therein lies our progress and development.



Wheels of Wealth

ओ हि वर्तन्ते रथ्येव चक्रान्यमन्यमुप तिष्ठन्त रामः।

*O hi varṭante rathyeva chakra-anyam-anyam-up
tishṭhant rāyah.*

*'The wheel of the chariot of wealth are ever rolling.
Wealth follows one today, another tomorrow'*

Rig Veda- 10:117:5

It is said 'Change is the law of Nature.' Everything in this world is ever changing. The process of movement and change is perpetual. The pendulum of time, the cycle of seasons, the movement of planets, the activities of animals, human beings, all natural elements, life, wind, water etc. are always changing. In this process of change, the chariot of wealth is no exception. A person may be poor today, but he can acquire wealth by dint of his hard work. A wealthy man can become a pamper with the passage of time because of his bad buck and foolish deeds. Man should realise this fact of life and these fore should not hanker after wealth and suffer from false pride and ego. He should acquire wealth through honest means, utilize it for good deeds and also help other needy, poor, deserving people by using his wealth for charitable purposes.



Fair Means

*'Do not obtain wealth through unjust and unfair means.
Such wealth shall not enhance your happiness
Wealth obtained through violent ways shall not be useful.*

Atharva Veda-6:28:3

*अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम्।
मृळा सुक्षत्र मृळय॥*

*Apam madhye tasthi-vānśham tṛṣṇāvidaj-jaritarām;
Mṛḍhā suksatrā mṛḍhaya.*

*'Excess of wealth makes one greedy and slave to sensual pleasures.
It makes him boastful and obscures his inner vision.
Such a man makes countless efforts in search of
lasting peace but in vain.'*

Rig Veda- 7:89:4

Everyone wants wealth. It is very essential for human life. But wealth should be acquired through fair means. Wealth acquired through dishonest means does not lead to happiness and does not last long.

It is said 'Excess of everything is bad.' Such is the case with excessive wealth. Excess of wealth makes one haughty and full of false pride. Desire for more wealth makes a man greedy. A man who has amassed abundant wealth is prone to sensual pleasures. He gets entangled in the enjoyment of more and more worldly pleasures and loses his inner vision. Ultimately, he loses his peace and happiness.



Virtue and Vice

एत देवा दक्षिणतः पश्चात् प्राञ्च उदेत।
पुरस्तादुतराच्छक्रा विश्वेदेवाः समेत्य ते नो मुञ्चन्त्वहंसः॥

*Yet devā dakṣhiṇatāḥ pāśhchat prāñcha uadeṭa;
Purastād-uttarā-chchhakraḥ viśhve devāḥ sametya te
no munchantvanhasaḥ.*

*'Virtues and vices are perpetually bound together in human body.
Theft, wickedness, hunger and thirst live together with
truth, wisdom, faith, nobility and contentment. Joy and
sorrow, jealousy, ignorance and glory are woven in the
fabric of human soul.'*

Atharva Veda- 11:8:18

It is Papa Mochan Snkta' in which one prays to be free from the sins and vices.

Human life consists of dualities such as, virtue and vice; truth and falsehood; wisdom and foolishness; honesty and wickedness; desire and contentment and so on. All these dualities can be categorised under two heads: good and evil tendencies, which act like twin sisters in human life. It is always desirable to adopt good tendencies and practice righteous deeds and to avoid evil thoughts, habits and deeds. A human being should make proper distinction between these two categories and always follow the path of virtue and shun vices.



Two Eternal Companions

क्वक्ष्यानि नौ सख्या बभूवुः सचावहे यदवृकं पुराचित्।
बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते॥

*Kwa-ye-ka tyani nau sakhyā babhūh sachā-wahe yad-
vrikam purā-chit;*

*Brihaṇtaṁ mānaṁ varuṇ swadhāvah sahasra-
dvāraṁ jagamā graham te.*

'God and human soul have been eternal companions, full of love and divinity they travelled on the same boat with great joy far into the sea. The human soul got entangled in the worldly pleasures and thus separated. The human soul faced with numerous difficulties and doubts gets dis-illusioned and is ever looking to meet God again. It can become God's companion again, by aspiring for spiritual re-union and by detachment from the material world.'

Rig Veda- 7:88:5

The above verse tells us about the close relationship between God and human soul. In the beginning of the creation, they started the journey of existence like two companions full of divinity and close relationship. In due course, the human soul drifted apart as it got entangled in the worldly pleasures and become attached to them. Consequently, it faced numerous difficulties and also got disillusioned. However it has been ever yearning to meet its Divine companion the God again. The re-union of the soul with the Supreme soul is possible through unswerving devotion for God and by complete dissociation with the material temptations of worldly life.



Look Within

*‘Explore the eternal entity of your search within your soul.
The searching mind finds the object of his search within.
His inner vision is illuminated by the purity of mind.’*

The eternal reality of life lies within us. We need not look outside and waste our time groping in the dark. We can discover the object of our search within our soul with a searching and concentrated mind. In order to attain this goal, it is essential first to purify the mind by prolonged practice of spiritual discipline. It is only then that the reality of truth can be discovered within our soul through an enlightened inner vision.



Duty Towards Motherland

जन बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम्।
सहस्रं धारा द्रविणस्य मे दुहां भवेव धेनुसपस्फुरन्ती॥

*Janam bibhrāṭi bahudhā vivāchasam
nānādharmāṇam pṛthivī yathouksamā;
Sahasram dhāvā dravinasya meṃ duhaṃ dhruveva
dhenuh-anapa-asphuranṭi.*

*'Work for the glory of your country and countrymen speaking
different languages. Give due regard to the faiths of other people
Worship your motherland as you worship God.'*

*'Let us take a vow to protect the honour of our nation.
Our wealth, power and wisdom all shall be dedicated to her.'*

Atharva Veda- 12:1:45

It is our sacred duty to protect the honour of our motherland to whom we owe our existence. Our nation consists of people of different faiths and we should show due regard to their beliefs and traditions; and live like members of one family. We should dedicate all our possessions for the sake of our country and perform our duties honestly and earnestly for its development, progress and prosperity.



Soulmates

इहेमाविन्द्र सं नुद चक्रवाकेव दम्पती।
प्रजयैनौ स्वस्तकौ विश्वमायुर्व्यं शनुताम्॥

*Ehemāva-indra sam nuda chakrawakeva dampaṭi;
Prajāyainau swastakau vishwamāyurvya shnutaṁ.*

*'Accept each other as your associate, never to be separated
May you share all the joys and sorrows of life together and be
each other's helpmate throughout your life, suffused with love
and live full life with your offspring.'*

Atharva Ceda-14:2:64



अमोऽहमस्मि सा त्वं सामाहमस्म्युक् त्वं द्यौरहं पृथिवी त्वम्।
ताविह सं भवाव प्रजामा जनयावहै॥

*Amo-aham-asmī sā tvam sāmāhamah-myrik tvam
dyauraham priṭhivī tvam;
Taviha sam bhavāva prajāma janayāvahai.*

*'May the husband and wife be each other's complements each
eagerly fulfilling the other in complete harmony. Let the husband
be a song, and the wife a verse, the husband be the sky, and wife
the earth. Let their union produce the offspring.'*

Atharva Veda- 14:2:71

The above verses beautifully sum up the harmonious relations between husband and wife. Both are complimentary to each other and life long companions. Both should work together, being each other's helpmate and share joys and sorrows of life together. A bond of love should bind them so that they live their full lives happily with their children. Their life should be harmonious without any discord.

They should live like soulmates united by the unbreakable bond of loving relationship which may produce their offspring.



Live Together

‘Do unto others, as you wish to be done by, Look upon all as your close friends, as in all of them resides the same soul, a person who thinks all are his soulmates and loves them, never feels lonely.’

God instructs all human beings to live together in an atmosphere of love and friendship. We should realise the fact that as all human beings have the same soul they are not different from each other. We should therefore, have a feeling of camaraderie and companionship amidst all of us. As our joys and sorrows are similar, we should behave with others in a similar manner as we wish others to behave with us. In short, we should be good, helpful and friendly to each other. Living in this manner, no one will feel helpless and lonely.



Offering

तस्य ब्रात्यस्य।
एकं तदेषाममृत्वमित्यहुतिरेव॥

*Tasya vrātyasya;
Yekam tadeśhām-amritvam-itya-āhuṭih-yeva.*

*'Remember all life is an oblation and you are the child of eternity.
Live your life, as an act of offering to achieve eternal praise and
full satisfaction of having obtained a successful life.'*

Atharva Veda- 15:17:10

Our aim should be to live a successful life. As our soul is eternal, we are the child of life eternal even though the body perishes. It is the body which dies but the soul never dies. Our life is a gift of God. We should therefore, live this life as an act of offering to the One to whom we owe our existence. In other words, we should live life in a righteous way and thus earn divine praise. In this way, we shall have full satisfaction of having lived a successful and purposeful life.



Healthy Body and Mind

‘Cross the rocky river with courage in mutual cooperation with orders, cross it bravely, without fear. Join those companions, who have, with a healthy body and mind, crossed the river. This is the only way to attain prosperity in the material and spiritual domain.’

In human life, way to prosperity and success in material and spiritual domains lies thorough hard work and mutual cooperation with fellow human beings. Life is full of obstacles like a rocky river and it has to be crossed with coverage and bravery. In order to attain success, both body and mind have to be kept healthy and in good shape. Proper maintenance of physical body is the first priority followed by a healthy mind. It is said ‘A healthy body has a healthy mind.’ Both healthy body and healthy mind hold the key to all round success.



Plan Your Own Life

उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि।
आ हि रोहेमममृतं सुखं रथमथ जिर्विर्विदथमा वदासि॥

*Udyānam te puruṣh nāvayānam jivātum te
dakṣhaṭātim kṛinomi;
A hi rohe-mam-amṛitam sukham ratḥam-aṭha
jirvirvidaṭhamā vadāsi.*

*'Find your own way in the lonely path of life to use your divine
strength and creativity in your own way. May your inner
soul be the source of divine light*

Atharva Veda- 8:1:6

One has to travel the path of human life with his own efforts. In this lonely path, it is not beneficial to depend upon unreliable external means. One should wisely think and chalk out one's own plans for progress and onward march in the journey of life. Let your inner consciousness and strength act as the inspiring source of divine guidance.



Charity

‘Earn a lot, give a lot. May you gather with hundred hands and give as much as with thousand hands.’

Rig Veda

‘There who give charity and look after the welfare of others remain happy always.’

Sāma Veda

Charity is one of the noblest virtues. There is no limit to one’s earnings, but one should spend a suitable portion of it to help those who do not have enough for their sustenance. While charity helps the needy poor, it also gives satisfaction and happiness to one who gives charity. Charity should be given to the deserving persons at the appropriate time of their need. It is no use giving charity to those who already have enough. Charity has different forms. It can be given in the form of money, clothing, food, medicine and shelter etc. God bestows happiness upon those who practice charity in good faith, in an appropriate manner and without expecting any reward.



Do not be Lazy

उदीर्ध्वं जीवो असुर्न आगादप प्रागातम आ ज्योतिरेति।

*Udirddhvam jeevo asurn āgādapa prāgātām ā
jyotiḥ-yeti.*

*'God helps only those who work hard with vigour and courage.
Those who are lazy and lethargic are not worthy of God's support.'*

Rig Veda- 1:113:6

The above verse indicates the value of hard work and denounces laziness. It is rightly said 'God helps those who help themselves.' Without first making efforts, worship of God is of no avail. That is why, the saying 'Work is worship.' A person who is lazy and makes no effort is not entitled to God's help. The moral of this verse, therefore, is that we should perform our duties with zeal and zest.



Unity of Thought and Action

*‘May our inward thoughts
Conform to our outward actions.’*

Rig Veda

It is often observed that some people say something and do something entirely different. Similarly, some people do not act strictly in accordance with what they have been thinking. Thus there is no relation between thought, word and deed. This is an undesirable situation. There should be unity of thought, speech and action. First of all, one should arrive at definite thoughts and then convert those thoughts into appropriate corresponding actions. A person who does not practice unity of thought, speech and action is evil minded and unreliable.



Big or Small

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय।

*Ajyeshṭhāso akaniṣṭhāsa ēte saṁ bhraṭāro
vāvṛidhuh saubhagāya.*

*'In the eyes of God, no one is big, no one is small; all are alike,
equal, all are recipients of His love and blessings for well-being.*

Rig Veda- 5:60:5

*'The entire human race was visualised in the
form of one human being.'*

Rig Veda

God treats all human beings in the same way. He does not make any distinction of between big and small. God's all blessings in the form of air, sunshine, seasons etc. are the same for all. It is the man who makes artificial distinctions on the basis of colour, country, religion, caste etc. In the eyes of God all humanity is one and all people are alike. He bestows His love and blessings on all.



Spiritual Bliss

नहि मे रोदसी उभे अन्यं पक्षं चन प्रति।
कुवित्सोमस्यापमिति॥

*Nahi mey rodasi ubhe anyam paksham chana prati;
Kuvitsomasya-apam-iti.*

*'In the state of spiritual bliss, the human soul is released from the
bondage of material domain and rises into heavenly sphere.'*

Rig Veda- 10:119:7

The ultimate goal of human life is to attain self-realisation. In this state, the human soul gets freedom from material bondage and rises up into heavenly abode. This is a state free from all sufferings and miseries which are prevalent in physical body. The soul enjoys peace and spiritual bliss. It is not easy to attain that state of final bliss, beyond which nothing remains to be attained. Such a rare state is attainable through long-time practice of yogic discipline and with the grace of God.



Wake-up Call

*'Awake, O man, the bright dawn is ushering in a new day.
The slumber and the darkness of the night are gone.
The dawn has opened the golden gate of the Sun and shows
the path of progress. May the dawn lead us to success
in the journey of life.'*

Rig Veda

A new journey starts every morning. Each dawn comes with a wake-up call to remove the sleep and ignorance of the last night. The dawn also brings sun shine which removes darkness and thus shows the path to progress. The dawn brings good portents. Let us pray to God that every morning brings us success in the long journey of life. Our each day should start with morning prayer to seek God's blessings.



Brotherhood of Man

*'All men are equal, with bond of brotherhood,
there is no one great and no one small.'*

Yajur Veda

सध्रीचीनान् वः समनसस्कृणोम्येकशुष्टीन्त्संवनेन सर्वान्।
देवा इवामृतं रक्षमाणः सायंप्रातः सौमनसो वो अस्तु॥

*Sadhrichinān vah sammānasaskṛinomyekāh-
anushṭīntsamvanānena sarvān;
Devā evā-amṛitam rakṣha-mānāh sāyam-prāṭah
sāumanaso vo astu.*

*'O' mankind! I bind you together towards one objective of the
universal welfare. Work together with mutual love and goodwill.*

Atharva Veda-3:30:7

The above verse conveys the Godly message of universal brotherhood and equality of mankind. All human beings are equal, worldly distinctions are only man-made.

God has given us one objective, that is, of universal welfare. He instructs us to work together with mutual love and goodwill for the well-being of the whole creation. This is the way to universal brotherhood and world-peace.



Bondage

शुनश्चिच्छेपं निदितं सहस्राद्युपादमुञ्चो अशमिष्ट हि षः।

*Shunah-chichchhepam nidiṭam sahasra-dyupādama-
uncho ashamiṣṭa hi śhaḥ.*

*'Man has enslaved himself with thousands of
self-acquired bondages.'*

Rig Veda- 5:2:7

*'O' Supreme Lord! Free us, from all inherited bonds and knots,
and help us get rid of all binding cords that entangle us all around.'*

Atharva Veda

Human life is enmeshed with all sorts of bondage. First of all, there is bondage of ignorance. We do not know the reality of life. We do not recognize the true purpose of life. Then there are bondages of selfish attachments and false pride and ego, and transitory pleasures of mudane life. All these bondages are of one's own making and hence self-inflicted. We can get rid of all these bondages through God's grace and love. For that, we have to surrender before him with all humility, pure mind and soul, true devotion and non-attachment.



Om - the Holy Word

*‘AUM- the syllable, symbolises the unlimited experience of
divine light and joy. Let it remain always in thy heart.’*

Yajur Veda

According to Vedic Scriptures, AUM is the highest name of God. This is, therefore, the most sacred work which symbolises the Supreme Lord and reflects divine light. We should recite AUM as much as possible and always retain its experience in our heart. But it is no use repeating this word like a parrot without understanding its real meaning and significance. The very thought of this holy word should fill our mind and heart with divine love and light. Only then its effect will be felt within, and that is the true purpose of recitation of AUM which is the symbol of God.



Never Gamble

अक्षैर्मा दीव्य कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः।

*Akshaurmā deevyāḥ kṛṣhim-it-kṛṣhasva vītṭe
ramasva bahu manyā-mānāḥ.*

*'Do not gamble; be content and enjoy the fruits
of your honest labour.'*

Rig Veda- 10:34:13

The above Vedic verse forbids gambling. Why does someone gamble? Because he wants more and more money. It is the greed of acquiring more money that impels him to use the method of gambling. One is likely to win more money in this way; but this is a dangerous and undesirable means of acquiring wealth. A time can come in the life of a gambler when he ruins himself by losing all his money. The message being conveyed by this verse is to practice contentment and be satisfied with what one earns through hard work and honest labour and means.



Virtuous Path

भद्रं नो अपि वातय मनः।

Bhadrām no api vāṭaya manah.

'O God Almighty Lead our mind towards the virtuous path.'

Rig Veda- 10:20:1

We should pray to God to lead us towards the path of virtue. The virtuous path consists in following the path of Dharma (righteousness) as ordained in the Vedas. It is the path of truth, love, non-violence and practice of Yogic discipline. It is the path of right personal and social conduct. The practice of Yamas and Niyamas as indicated in Ashtanga Yoga leads to virtuous path. While we should follow the virtuous path in daily life, we should also pray to God for necessary inspiration and guidance through prayer, meditation and yogic discipline—Sadhana.



Be Brave and Daring

मा भेर्मा सं विक्थाऽऊर्जं धत्स्व धिषणे वीड्वी सती
वीडयेथामूर्जं दधायाम्।
पाष्मा हतो न सोमः॥

*Mā bhermā saṁ vikṭhā āurjāṁ dhātṣava dhishane
veedvi sātī veedayeṭhām-urjāṁ dadhatṭhām;
Pāshmaṁ haṭo na somah.*

*'Be brave and daring to overcome evils with courage.
Attain thy own real strength and fear none.
Be steadfast and strong.'*

Yajur Veda- 6:35

These are divine instructions to human beings. In order to overcome evils, we have to act bravely with courage and without fear of any body. The path to success and glory in lies steady efforts. In this material world which is full of evils and temptations, only those can survive well who are strong both in body and mind and act with courage steadily and fearlessly.



Will Power

उद्यत्सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा।

*Udyatṣahāḥ sahas ajaniṣṭṭ deḍiṣṭṭ Indrā indriyāṇi
viśhvā.*

*'Acquire the strength of will power to overcome the passionate
impulses of thy sense organs.'*

Rig Veda-5:31:3

Our sense organs, eyes, ears, nose, tongue and skin, act as instruments of our mind. Our mind comes into contact with external objects through our sense organs. These thus they can influence our mind, thought and action and enslave our mind to act in a particular way. Our passionate urges of lust, greed, anger and false pride etc. can act very strongly on our mind and can lead it astray and thus cause great damage. These strong impulses of sense organs must be brought under full control. This can be done by cultivating a strong will power through proper understanding, strong and steady determination and self confidence.



March Ahead

उत्क्राम महते सौभगायास्मादास्थनाद् द्रविणोदा वाजिन्।
वयं सुमतौ पृथिव्याऽग्निं खनन्त उपस्थे अस्याः॥

*Utkrāma mahate saubhā-gāyāh-mādāh-ṭhānād
dravinodā wajin;
Vayaṁ angsyāma sumatāu prithivyā ā agnim
khananta upasthe asyāh.*

*'March ahead and rise high for reaching the top of highest
glory and success. Go forward steadfastly.'*

Yajur Veda- 11:21

In order to reach the pinnacle of glory and success, one is required to march forward with strength. Sitting idle and acting with laziness is of no avail. For reaching the top, one has to ascend higher and higher without falling a prey to sloth and despair. Only those who keep on marching forward can attain success and glory in the field of their action or profession.



Prefect Knowledge

अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे।
वीरान नो अत्र मा दधन् तद् व एतत् पुरो दधे॥

*Anaptā ye vah prathamā yāni karmāṇi chakrire;
Veerān no atra mā dadhān tad va aetat puro dadhe.*

*'O men, in order that the acts committed by those of you, who are
not perfect in knowledge, may not harm this world, I set before you,
this Veda, full of that knowledge, which is Perfect.'*

Atharva Veda- V, VI, 2

The above verse from the Atharva Veda is an indicator of the fact that the Veda is of divine origin and further that this knowledge is perfect and for the benefit of mankind. All living beings, including human beings, are God's children. Some of them may be ignorant and are likely to harm others out of their ignorance. God has therefore, bestowed the perfect knowledge of the Veda upon mankind so that by following it, the ignorant people may not harm others. The knowledge contained in the Veda is for the well-being of all. Similar verses which indicate the divine origin of the Vedas are also found in other Vedas.



All Round Fearlessness

अभयं मित्राद्-अभयं-अमित्राद्-अभयं ज्ञाताद्-अभयं पुरो यः।
अभयं नक्तं-अभयं दिवा न सर्वा आशा मम मित्रं भवन्तु॥

*Abhayam miṭrād-abbhayam-amitrād-abbhayam gyātād-
abbhayam puro yaḥ;
Abhayam naktam-abbhayam divā na sarvā āśhā mam
miṭram bhavanṭu.*

*'Let there be fearlessness, from the friend, from the enemy
from the known, from the unknown during the day and the night.
Let all quarters be my friends.'*

Atharva Veda- 19:15:6

Fear is a negative impulse which is very harmful both for the body and the mind. Fear causes anxiety, stress and thus can lead to physical and mental degeneration. Hence, there is the most urgent need to cultivate the spirit of fearlessness. Where does this fear come from? Primarily it is due to our own internal weakness. Fear can come from various external sources, like our own enemies, natural calamities, diseases and deficiencies etc. It may sound surprising but sometimes our close friends could also be an unexpected source of our fears. Fear can arise at all times, during day and night. While we should take all possible precautions against different sources of fear, we must cultivate a spirit of fearlessness. Come what may, we should face all situations fearlessly and try to create a friendly environment, as far as possible.



Human Body

*‘This citadel of the body, invincible by the ignorant, equipped
with circles eight and portals nine, contains the soul full of myriad
powers ever marching on to joyful God, surrounded by the
Refulgent Supreme Being.’*

Atharva Veda

The eight circles mentioned in the above verse are : Eight parts of Yoga—Yama, Niyama, Asana, Pranayama, Pratyahara, Dharna, Dhyana, Samadhi. The nine portals are :- Two eyes, two ears, two nostrils, mouth, anus and penis. These constitute nine orifices in the human body. The human body is like a strong citadel which has the protection and privileges of eight circles and nine portals. The soul resides within this strong network. The Supreme Soul extends its influence around the soul which is equipped with mysterious powers. The aim of the soul is to march forward to meet the all blissful God, with the assistance of the human body.



Lust and Anger

‘Lust and anger, are the two energetic and distressing passions of the soul that lurk in it, like two vultures flying in the sky. These grief-developer and drier-of passions parch the heart.’

Atharva Veda

Of all the passions that overpower and mislead the soul, lust and anger are very powerful and destructive. These are like ferocious vultures lurking around and one has to be very cautious and careful in order to avoid their harmful effects. Lust originates from the deep cravings of the heart for sensual pleasures, or money and luxury. Anger results from the despair caused by non-fulfilment of passionate or extreme desires. Both these evil passions cause grief and destruction. The Gita also strongly condemns the three destructive passions of lust, greed and anger and describes them as three gateways to hell.



Social Welfare

यन्तासि यच्छसे हस्तावप रक्षासि सेधसि।
प्रजां धनं च गृहणानः परिहस्तो अभूदयम्॥

*Yantasi yachchhase hastāwapa rakshānsi sedhasi;
Prajāṁ dhanam cha gṛhaṇānāḥ parihasto
abhudayam.*

*'O Man, Work with vigour and vitality, drive away the evils of
poverty and disease. Support the needy with your honest
income and engage in benevolent deeds for the social welfare.'*

Atharva Veda- 6:81:1

This verse contains Godly instructions for the welfare of the society. All men should work hard to the best of their capacity and capability. The income thus generated should be utilised to support the cause of the needy, the deserving people who are poor and need help. In short, one should acquire honest earnings through hard work and use part of it for noble deeds and for the welfare of the society.



Aviod Harsh Speech

*‘Never speak harsh words, let not bitter words come out
of your lips at any time. Avoid them always.’*

Yajur Veda

Harsh words create bitter feelings in those to whom these are spoken. It creates enmity among fellow beings and arouse feelings of revenge. Bitter words destroy mutual goodwill and it is often difficult to forget them. We should, therefore, abstain from speaking harsh words and keep ourselves away from such occasions where there is likelihood of exchange of pinching words and rough language. During conversation one should make use of sweet words for mutual benefit and to avoid unpleasant feelings and situations.



Life Yajna

इमं नो देव सवितः यज्ञं प्रणय देवाव्य।

Imam no deva savitah yagyam pranaya devavya.

'Help us to conduct our life yajna in the spirit of dedication.'

Yajur Veda- 11:8

Yajna is a sacred act. Technically, it is known as sacrifice. However, it does not imply sacrifice of a living being as has been wrongly interpreted by some ignorant priests. In a broader context any selfless act performed for the welfare of creation may be termed as yajna. One should live life in the spirit of dedication for the welfare of humanity. We should not live life just to fulfil our own selfish desires but should extend our help and cooperation to others in the society. In this way, our life shall become a YAJNA dedicated to the Creator and His creation.



The Wedded Life

*‘O’ wedded couple, may you in this life, be wise, benevolent and live to inspire
all to follow the Vedic way of blissful life.’*

Yajur Veda

The above verse contains valuable advice on how to live married life. The married couple should live life wisely, performing noble deeds. In this way, they will also inspire others to live likewise following their practical example. Life should be lived in accordance with divine principles enshrined in the Vedas. Such a life shall be righteous, loving and truthful. It shall be for the welfare of the whole family as well as for the well being of society, in general. The motto should be:- ‘Do unto others as you wish to be done by.’



True Saint

अर्थमिद्धा उ अर्थिन आ जाया युवते पतिम्।

Arthamidva U arthin a jāya yuwaṭe patiṃ.

*'One can surely gain that which one sincerely wants and for
which one works with dedication and patience.'*

Rig Veda 1:105:5

The above verse contains a sure formula to acquire true gains in life. But these are some conditions attached to gain success. The inner urge to acquire something has to be genuine and wholesome. In order to attain the desired objective one has to work hard with dedication. The success may not come soon and easily. One has to exercise due patience and need not be disheartened by delay or some initial failures. Slow and steady wins the race. Patience and perseverance are essential to achieve success.



Spiritual Happiness

‘Real happiness can be acquired through the joy of worship and the cultivation of virtuous qualities.’

Sama Veda- 194

Happiness is of two types, material and spiritual. Material happiness can be attained through material means; such as, wealth, food, comfort giving objects etc. Happiness gained in this way is short-lived and therefore unreal. Spiritual happiness can be attained through dedicated worship of the Supreme Lord, who is the original source of all bliss. Such happiness is real and everlasting. However, true worship is always accompanied by noble deeds which are performed by persons possessing noble qualities. Virtuous deeds and virtuous qualities go hand in hand. The joy attained as a result of true worship leads to real spiritual happiness.



Food for Health

त्वा स्थास्यति देवस्त्वा सविता मध्वानक्तु सुपिप्पलाभ्यःस्त्वौषधीम्यः।

*Tvā sthāsyaṭi devastvā savitā madhvānaktu su-
pippaṭa-bhyaḥ-tvā-āushadhi-bhyaḥ.*

*'O' man nourish thy body and make it strong with food
that brings vigour and vitality.'*

Yajur Veda- 6:2

It is an acknowledged fact that good food is the source of good health. In this verse, God instructs man to nourish and strengthen the body with fresh and healthy food. Such food has to be balanced with all essential nutrients and has to be Satvik in nature. Pure vegetarian food consisting of seasonal vegetables and fruits, taken at proper times and in appropriate quantity will produce strength and vitality in the body. When body is healthy, the mind will also be healthy and life shall be worth living.



Divine Help

सुप्राव्यः प्राशुषाळेऽष वीरः सुष्वेः पक्तिं कृणुते केवलेन्द्रः।

*Suprāvyaḥ prāshuṣāḷeṣa vīraḥ suṣvheḥ paktim
kṛinute keval-indraḥ.*

*'The Supreme Lord helps and defends only those who work hard
and work for a noble course.'*

Rig Veda- 4:25:6

The way to seek divine help lies through sincere and whole-hearted efforts. Hard work is the key to success. Those who are engaged in the performance of noble deeds and work for a noble cause are inspired by the Divine Spirit. Inspired by Divine Power, such people acquire inner strength as they march forward on the noble and virtuous path. We should, therefore, work hard for benevolent causes in order to qualify for God's help.



Path to Liberation

आवासृजन्त जिब्रयो न देवा भुवः सम्राळिन्द्र सत्ययोनिः।

*Avāsrijānt jivrayo nā deva bhuvah samrāḍhinra
satya-yonih.*

*'The aspirants through discrimination (Viveka) make right choice
and attain liberation from the cycle of birth and re-birth.'*

Rig Veda- 4:19:2

Liberation (Moksha) lies in the attainment of freedom from the cycle of birth and re-birth and this rarest of the rare state can be attained by exercising the power of discrimination which is bestowed upon human soul by the grace of the Supreme Power. The grace of the Divine Power has to be earned by living a life of true devotion, purity of mind and soul and love for all living beings. Different paths of yogic discipline are the means to attain liberation from birth and re-birth and all worldly sufferings.



Eternal Bliss

*‘In the realization of eternal bliss (ANANDA)
The individual soul is released from the bondage
of material attachment and rises in the spiritual domain.’*

Rig Veda

The above verse indicates what happens during Moksha or liberation. In the worldly span of life, the human soul remains attached to worldly relations and pleasures and thus gets tied up in the physical sphere of existence. When liberation is attained through yogic discipline, Sadhana the soul becomes free from all material attachments and lives in the company of the Supreme Soul and thus realises eternal bliss which is the highest state of human development. That is the real goal of human life.



Law of Karma

न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः समममान एति।
अनूनं पात्रं निहितं एतत् पक्तां पक्वः पुनरा विशाति॥

*Na kilbishamaatra nādhāro asti na yamitrāiḥ
sāmamāna yati;
Anocnam pātram nihitam na yeṣat paktāram pakvāḥ
punarā vishāti.*

*'In the law of Karma there is no flaw. It is an exact and right
regulation of actions and reactions. Man reaps what he sows.'*

Atharva Veda- 12:3:48

What we get in life is what we deserve on the basis of our deeds and misdeeds. Every action has a corresponding reaction. An action performed by any human being has its reward or punishment depending upon the type of action performed. Normally, a good deed performed with good intention results in good fortune and a bad deed is followed by some sort of punishment. But this may not appear to be happening in all cases as some actions bring forth instant results while others take time to produce results. That is the mystery of law of Karma. This law is exact but the consequence of a particular action may occur, sometime sooner and sometime later in life or even in another life. However, it is definite that good actions will have happy consequences and evil deeds will be followed by pain and misery.



Charitable Deeds

आ यो धर्माणि प्रथमः ससाद ततो वंपूषि कृणुषे पुरूणि।

*Ā yo dharmāṇi prathamah sasād tato vaṃpūṣi
kṛiṇuṣhe puruṇi.*

*'The charitable deeds of this life will reward the soul with
greater wisdom and a perfect body in the next life.'*

Atharva Veda- 5:1:2

This verse clearly extols the benefits of charitable deeds. This is how the law of Karma operates. Good deeds bless us with fruitful consequences. If the charitable deeds do not produce good results in this life, these will happen in the next life in the form of greater wisdom and healthy body and environment. Thus charity brings its reward sooner or later in subsequent lives, in accordance with the regulation of law of Karma. One should, therefore, not be disheartened in case the reward of charity is not forthcoming in the present life; it will surely follow in the next life or in another later life. One should, however, perform charitable deeds without any concern for their consequences and without expectations.



Good Character

‘Be a person of good character.’

Yajur Veda

The above line forms part of a Vedic verse which contains a prayer which instructs that we become virtuous men of good character. In this way we rise higher in life and set good examples for others to follow. The advice contained in this verse is for all but in particular holds good for students and young people. Good habits practised regularly lay foundation of good character. In case such habits are cultivated in the formative years of life, one is sure to become a person of good character. Men of good character perform good actions and by doing so they not only earn the respect of general public but also carve name and fame for themselves.



Be Punctual

‘Take a vow to be punctual always.’

Yajur Veda

There is a saying ‘Time and tide wait for none.’ Time is always moving with its perpetual regular speed. It never stops and does not wait for anyone or anything. In order to follow the pace of time, we have to catch up with time and be always alert and ready to do what we have to do. The shining example of the Sun and the Moon are before us. They are always on time. The Sun rises early in the morning and thus prompts us also to act likewise. We should rise early in the morning and try to do our work well in time. Likewise we should be punctual in all walks of our life. In order to keep healthy one should get up early, do some exercise with punctuality, eat food at the right time etc. Similarly, one should observe punctuality in going to school, place of work, in keeping up appointments etc. Punctuality earns respect, good health and success in the sphere of one’s engagements. Therefore, let us take a firm vow to be always punctual, in whatever we do.



Work Hard

‘Work hard for good fortune.’

Yajur Veda

Hard work is the key to acquire wealth and all the riches of the world. Good fortune follows those who are industrious and hard working. The indolent and lazy people who waste time and energy in unproductive gossip and useless activities, idleness etc. do not achieve anything in life. But hard work should be rightly directed towards a beneficial goal. The wise, learned people work hard with full dedication and they do not like lazy people. We should seek advice from such people and follow their example and never sit idle. Vedas exhort us to learn more and more and acquire right knowledge which comes through constant hard labour. Laziness is a great enemy of man. A hard working person gets the reward of his labour. Let us, therefore, all work hard and be happy.



Idle Mind

अकर्मा दस्युरभि नो अमन्तुरन्यव्रतो अमानुषः।

*Akarmā dasyah bhi no amantuh-anya-vrāto
amānuṣaḥ.*

'An idle mind is an easy prey to evil thoughts.'

Rig Veda- 10:22:8

Mind is ever changing, restless and outward going. It gets concentrated on an object or thought if attuned towards that point or direction. In case it is allowed to remain free or sit idle, it is more likely to drift towards negative thoughts. The popular saying is 'An empty mind is devil's workshop.' It is therefore, essential that one should remain pre-occupied in some positive activity so that the mind does not fall prey to evil thoughts. Since mind is very powerful it has to be kept engaged in order to keep it under proper check. Reading, writing, sports, cultivation of some hobbies etc. are recommended to keep mind busy. Practice of meditation, yogic exercises, and such other healthy activities keep both body and mind in healthy condition.



Speech and Action

‘SPEAK through your actions.’

Rig Veda

Mere telling, saying and advising verbally is not enough. One should set an example by actually doing what one says or tells others to do. For example, if someone tells others to speak the truth, he should first himself speak the truth. A smoker’s advice to others ‘not to smoke’ will have no effect. Vedas, therefore, lay emphasis on actions and actual deed. In modern times, we have shining example of Mahatma Gandhi who preached truth and nonviolence by first practising these virtues himself. Thus, he spoke through his actions and millions followed him during the freedom movement. There are several other examples of great men who set examples by their actions and their names are glorified even after they are gone. A philosopher has rightly said ‘An ounce of practice is better than a ton of precept.’



True Worship

‘Worship God with your deeds and not by words alone.’

Sāma Veda

Most people praise God by mere words but in real life do not perform good deeds. They bow their heads before an idol or a holy book and think that they have performed worship. This is not true worship. God does not need our praise or ritual worship. True worship lies in the performance of noble deeds, such as charity and helping poor, needy, deserving people. We should worship God through such actions. God expects us to be good, honest, noble and dutiful. Man is God’s best creation. We should perform our duties seriously, truthfully and with good intentions and purpose. This is the best mode of true worship. The purpose of prayer or praise of God is that by remembering His attributes, we should also practice some of those qualities in our life. Always remember the saying ‘Work is Worship.’ Therefore, we should worship God through our sincere deeds besides sincere prayer and devotion.



Worship Motherland

*‘Worship Motherland as you worship God. From eternity,
Mother Earth is giving life to her children who ought to
be indebted to her.’*

Atharva Veda

Our country is our Motherland and we are like her children. Our Motherland gives us nourishment and provides food, shelter and clothing besides other necessities of life. We should, therefore, respect our country and offer our services for her glory. Our country, where we live, is a part of the Mother Earth, which is giving all life-giving substances for our growth, progress and development. We are under great debt to our Motherland. It is our sublime duty to worship her as we worship God and serve her to the best of our capacity and capability as a good gesture of gratitude for the debt we owe our Motherland.



Mother Nature

‘Live in all-pervading harmony of Nature and enjoy the grace of God in the splendour of the universe. Be blessed by God’s inspiring love and when the day’s work is done Sleep in the lap of Mother Nature.’

Yajur Veda

Vedas instruct human beings to live in the complete harmonious company of Nature which is like a mother to mankind. The grace of God is always being showered in the form of universal gifts of sunshine, air, fresh water, plant life and natural scenic beauty and greenery. God’s ever existent re-assuring love is being refected through His divine splendour and ever-existing blessings of natural bounties. When man fnishes his daily work, it is Mother Nature again which gives him comfort in her lap, in the form of sound and soothing sleep. This is how Nature nurtures human beings as a mother does to her off-spring. That is why we call nature as Mother Nature. It is our duty to live with Nature in complete harmony and without disturbing and destroying its beauty, riches and natural resources and elements.



Temple of God-II

‘Human body is the temple of God, one who is truly conscious of this gets enlightened. Concentration of mind within leads to inner vision. Those whose mind is impure and outgoing do not attain real happiness. One who keeps his mind ever awake can know the reality of life. Keep your inner sacred flame ever bright and shining.’

Rig Veda

Human body is the vehicle of the soul to reach God. It should be kept clean and pure and treated like a temple in which God is enshrined. Divine enlightenment can be attained by practising concentration of mind. Happiness is not attainable if the mind is impure and roving. The restless mind must be kept within proper control in order to know the divine reality. One has to remain ever vigilant and alert for achieving full control over sense organs and concentration of mind. Only then, real happiness can be within one’s reach.



Human Body

‘Human body is the manifestation of universal entity. It is the fortress of the gods within which exist eight wheels and nine doors wherein lies the immortal soul glowing with light divine. The universal soul is enshrined within the soul. The mystery of the Lord is revealed to one who is enlightened.

Rig Veda

Human body, in short is the combination of physical body and the conscious soul. God gives soul the human body which acts like a fortress. It has nine openings which act as doors of the fortress. There openings are:- two eyes, two ears, two nostrils, mouth and two organs of defecation. The eight wheels seem to refer to eight limbs of Ashtang Yoga. The conscious soul resides within the body and the universal soul holds its influence over the individual soul in a mysterious way. The whole mystery of life is revealed only to those who attain divine knowledge through spiritual discipline.



Do Your Duty-II

‘Do your duty and leave the rest to God and have full faith in him. In this dark, turbulent stream of life, the world is torn by rivalry, enmity, only the Almighty God may help us to cross the ocean of troubles. Only he can guide our boat and take it to the safety of divine fulfillment. Therefore, with full faith, surrender all your thoughts and desires to God. Only he can help you to attain victory over your troubles with his mercy.’

Rig Veda

The very first line of the above verse tells us how to live in this world. We should perform our duty well in whatever situation and circumstances we have been placed. We should try our best and need not bother about results which are in the hands of God. Our life span in this unpredictable world may be full of troubles which we should face boldly and wisely according to our full capacity and effort and have faith in God. Only He will help us to cross over all hurdles. We should play our part with full faith in God and leave the rest to Him.



Harmony with Nature

'Live in complete harmony with nature and feel the grace of God in the universal splendour. Let God's reassuring love bless you. The refreshing dawn will gladden your soul, the bright mid day will please your heart and the sweet music of the soul will guide you towards peace and joy. And when the day's work is finished, you shall rest in your mother's comfort.'

Yajur Veda

God, Nature and Soul are the three factors which rule over human life. We should love God earnestly and live in harmony with Nature, listening to the sweet music of our soul. Living in this way, God will bless us and mother Nature will bestow peace and joy to our heart and soul. Every day we should perform our daily duties, following this pattern, the grace of God will surely descend on us making our life comfortable and full of joy.



The Right Path

‘Never go astray from the right path’

Rig Veda

The above verse is a directive from the Veda to follow the path of righteousness and never to stray from this path. Human life is like a journey from ignorance to enlightenment. We should live life on the basis of Ashram Vyavastha, four spans of human life and thus achieve four objectives, Dharma, Arth Karma and Moksha, following the path of righteousness. We should perform our duties according to circumstances and all our actions should show good conduct and moral values. We should acquire good education and right knowledge so that we can make distinction between right and wrong. In this way, we shall never go astray and shall always follow the right path.



Become Arya

‘All the people of the world be made Aryas.’

Rig Veda

The Vedas instruct that all the people of the world be made Aryas. The word Arya does not indicate any caste, race or religion. It means only a qualitative description of a person who is civilized, learned, noble, cultured and magnanimous and possesses excellent moral character and conduct; who follows and practices the teachings of the Vedas. Maharishi Vyas describes the qualities of an Arya, as follows:-

An Arya is a person who remains calm and controls his anger and remains unagitated in pleasure and pain; poverty or riches; honour or dishonour. He remains unruffled under all circumstances. He is truthful, humble and has full control over his mind, senses and other organs. He is kind, liberal and charitable.

All these and many more similar human and subline qualities have been mentioned in various Vedic verses. It is therefore, desirable that all the people of the world adopt and practice these virtues and make this world a veritable place of peace and tranquility.



The Last Mantra Shanti Path

ओ३म् द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः
शान्तिः।

वनस्पतयः शान्तिर्विश्वेदेवाः शान्ति ब्रह्मः शान्ति सर्व शान्ति
शान्तिरेव, शान्ति सा मा, शान्तिरेधि।
ओ३म् शान्तिः शान्तिः शान्तिः।

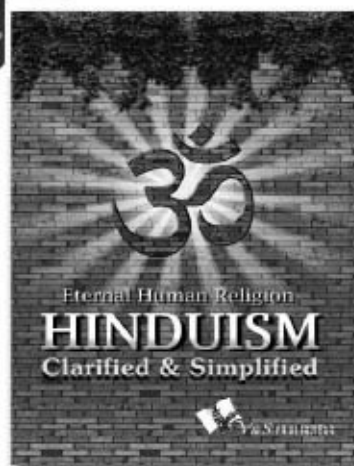
*Aum dyau shāntīḥ antarikṣham shāntīḥ prithivī
shāntīḥ āpāḥ shāntīḥ auśadhayah shāntīḥ.
Vanaspaṭaya shāntīḥ viśve devāḥ shāntīḥ brahmaḥ
shāntīḥ sarvaṁ shāntīḥ.
Shāntīḥ yera shāntīḥ sā mā shāntīḥ-yedhi.
Aum Shāntīḥ! Shāntīḥ! Shāntīḥ.*

शान्ति कीजिए प्रभु त्रिभुवन में।
जल में, थल में, और गगन में
अन्तरिक्ष में अग्नि पवन में।
औषधि वनस्पति, वन उपवन में
सकल विश्व में, जड़ चेतन में।
शान्ति कीजिए प्रभु त्रिभुवन में।

OUM

*May there be peace in Heaven!
May there be peace in Sky!
May there be peace on Earth!
May there be peace in Water!
May there be peace in Plants!
May there be peace Everywhere!
May that real peace be Mine!
Let there be Peace! Peace! Peace!*





Eternal Human
Religion
**Hinduism Clarified
& Simplified**

Author: Shrikant Prasoon

Format: Hardbound

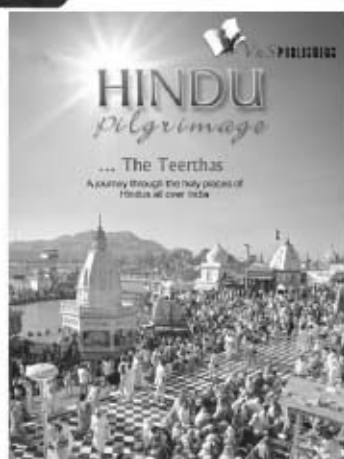
Language: English

Pages: 268

Price: ₹ 249.00

Publishers: V&S PUBLICATIONS

Hinduism Clarified and Simplified is the best book on Hinduism written so far; and most exclusive and exhaustive one. Almost everything worth mentioning has been included in it. Sanātana Dharma, the Eternal Religion, is now called Hinduism. According to Manusmriti, it is Mānava Dharma: Human Religion, the Religion for all human beings. Hinduism as the Mānava Dharma wishes all to be happy and healthy: sarve bhawantu sukhinah. Hinduism as Eternal Religion asks all to grow from inside and absorb cosmic energy; to know the self and the Creator Brahman; and to get united to that Absolute God through pure deeds, moral acts, penance and meditation for moksha (Salvation). Read, think, and follow the dictates of sublime and divine visionary rishis for knowledge, control, balance, hope and faith; for complete living through dharma, artha, kāma and moksha; for health, happiness, peace, pleasure, prosperity, revelation and enlightenment; and freedom from the endless cycle of birth, death and rebirth.



Hindu Pilgrimage

Author: Sunita Pant Bansal

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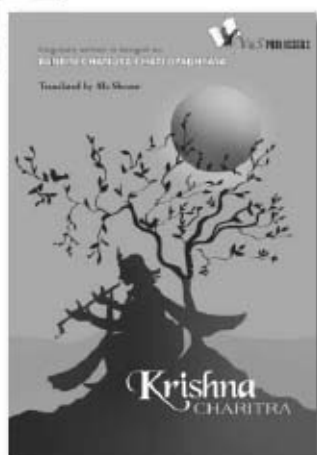
Size: Big Size

4 Colour Coffetable Book

As humans, we lead a life full of struggle and strife. During trying moments, we might knowingly or unknowingly indulge in actions that may be sinful. After a certain time, the wrong actions start weighing us down, and our conscience prods us to atone for our sins. That is when we consider visiting a teertha, where we can go and ask for forgiveness. Such a spiritual journey is termed as a pilgrimage or teertha yatra, which is one of the distinguished facets of Hinduism. Though, undertaking a religious journey is not mandatory in this religion, still a number of Hindus visit the teerthas every year in search of peace and enlightenment.

Most of the teerthas are located in calm and secluded places surrounded by the pristine beauty of nature. These places may be near a water source, a mountain or a forest. Their environs are further sanctified by the presence of the holy men and their regular mantra chanting. Such places provide immense peace to the soul.

Hindu Pilgrimage - The Teerthas takes you on a mental journey to such spiritual places in India. The book discusses in detail Chaar Dhaam, Himalayan Chaar Dhaam, Sapt Puri, Dwadash Jyotirlingam, Panch Sarovar, Sapt Sarita, Divya Desam, Shakti Peetha, Yatras and also some of the famous temples in India. Enhanced with vivid and exclusive pictures, the book brings the places alive and inspires one to make a pilgrimage to these holy shrines.



Krishna Charitra

Author: Alo Shome

Format: Hardbound

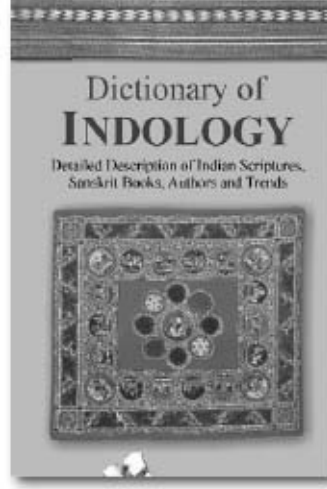
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Publishers: V&S PUBLISHERS

Krishna Charitra is a famous Bengali classic where Bankim Chandra endeavours to discover Sri Krishna, the real person, behind centuries of myths and legends. Written in 1886, this was the first instance where the character of Krishna is studied from a pragmatic and questioning perspective. Like his novel Ananda Math, Krishna Charitra originates from Bankim Chandra's passionate feeling of patriotism. He wanted to uphold Sri Krishna as not just a mythological figure, but an ideal Indian character, whom other Indians could look up to. Sri Aurobindo says, Bankim Chandra poured over the Bhagavad Gita and the Vedas striving to catch the deeper and sacred sense of those profound writings. To give that to his countrymen was the strenuous aim of Krishna Charitra. In this translation of Krishna Charitra, several passages of Bankim's academic discussions have been omitted, so as to make it easier for the common reader. Also deleted are the criticisms on the European people that Bankim Chandra includes in his book from time to time. Otherwise, the text strictly follows the structure and the content of the original dissertation.



Dictionary of Indology

Author: Dr. Vishnulok
Bihari Srivastava

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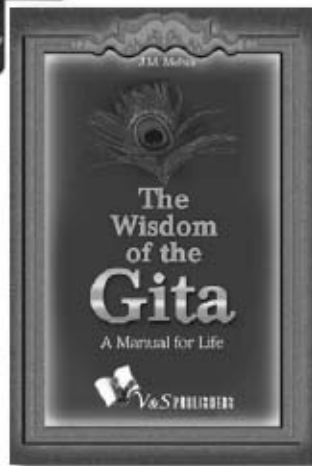
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Dictionary of Indology presents the history of Indian Scriptures, Language, Literature and Humanities in all the forms, colours and dimensions; not graphically but alphabetically; from the most primitive time to the recent past; through detailed description of and references to, almost all the books available and the authors known in both Vedic and Laukika Samskrit. It deals mostly with the facts but some critical insight is also given wherever needed or necessary. Such a handy book was the need of the time as most of us are unfamiliar with most of the stupendous works by intellectual doyens. A familiarity and affection will instantly grow, which will bring the readers close to the richest and widest range of illuminating products of sublime minds.



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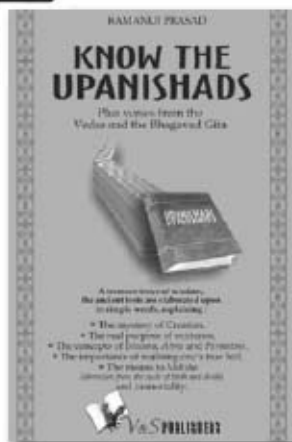
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